

THE
CHRISTIAN REMEMBRANCER.

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REVIEW OF NEW PUBLICATIONS.

- ART. I.—1. *A Reply to Mr. Pym's "Word of Warning in the Last Days."*
2. *A Reply to the Rev. W. W. Pym's "Defence of a Word of Warning in the Last Days."* London: Fellowes. 1836.
3. *A Brief Sketch of the Present State and Future Expectations of the Jews.* By RIDLEY H. HERSCHEL. London: Douglas. 1833.
4. *Letter to a Friend, on some Popular Objections to the London Society for promoting Christianity amongst the Jews.* London: Macintosh.
5. *The Future Destiny of Israel.* London: Nisbet.
6. *A Brief View of the Scriptural Encouragements of the London Society.* London: Macintosh.
7. *New-Testament Evidence to prove the Jews are to be Restored to the Land of Israel.* London: Wertheim.
8. *Sermon preached before the London Society, 1833.* By the Rev. A. M'CAUL, A.M. Sold at the Society's Office.

THE profane observation of Voltaire, when adducing the labours of Sir Isaac Newton on the Apocalypse as a remarkable instance of mental imbecility in so great a genius, that "the study of that book either found a man mad or made him so," leads us to suppose that this acute observer had really found those who devoted an *excessive* share of time and attention to the subject of unfulfilled prophecy to have been generally men of weak minds. To such minds the subject of unfulfilled prophecy has ever had an irresistible charm. The ardour and zeal with which too many, in different ages, have attempted to draw back the awful veil of futurity, and to penetrate into the dread secrets of that day and hour whereof "no man knoweth, no, not the angels which are in heaven, neither the Son himself, but the Father only," and "to know

the times and the seasons which the Father hath put in his own power," furnish a most lamentable instance of man's presumption, and have very commonly led those who thus presumed, into the adoption of opinions which were frequently mischievous, and almost always proofs of the weakness of the human mind. We have been led to make these observations by having perused several recent publications on these matters. The inconsistencies and absurdities with which they abound would hardly have tempted a notice at our hands; but there are opinions propagated by these writers, and which seem to be very generally held by the school of interpretation to which they belong, which we think cannot be too severely reprobated, inasmuch as they go to the subversion of the gospel itself. It was with immeasurable astonishment that we lately discovered the existence, among these men, of a belief in the rebuilding of the Temple of Jerusalem, and the restoration of animal sacrifice. Many probably dare not go these lengths; but it is undoubtedly the legitimate result of the principles of interpretation which they have adopted; and now that we have at length arrived at this open avowal of such an opinion on the part of some who have had the courage to carry out their principles to their final results, it is high time that the proper method of interpretation to be applied to the prophetic Scriptures should be investigated. We are sorry that it is impossible, in the limits which we must prescribe to ourselves, to do more than merely indicate the method which we consider ought to be pursued in such interpretation; and point out the fallacies of those writers who belong to the modern system, and have been led by it into such grievous errors. The monstrous opinions of Irving and his followers are closely connected with this erroneous view of prophecy; and we fear, in the present state of religious excitement, we are likely from time to time to see fresh errors and heresies spring from the same source. We regret much that there does not exist, in our language, some work, which, embracing the whole subject of prophecy, might become a sort of text-book; we have some such works in the other departments of theology; and if we had one in this, it might save future generations, at least, from these errors, even if it could not reclaim the present; of that we do despair. Those who have drunk deeply of the poisoned chalice, we fear, are beyond the reach, or even the comprehension, of argument, and reason, and *sober* interpretation.

Such a work should begin with a very minute investigation into the accuracy of the existing *text* of the prophetic writings, the *translation* and critical interpretation of the *mere language*, and the value and meaning of the *symbols* employed. We are persuaded that the means of accomplishing all this do exist, if some one or more scholars were to set about the work in a proper spirit. Our aids for the accomplishment of such a work have much increased within the last half century;

and especially by the extraordinary *discoveries* (for we can call them by no other name) of the external forms of Hebrew poetical composition. Of this system, which has been called parallelism, Bishop Lowth was the discoverer; but his system has been brought to the perfection of its full development by the late learned and lamented Bishop Jebb. Its value in testing the purity of the text, and in the accurate interpretation of the language, is of the highest kind.

All this is but *preliminary* to the *historical interpretation*, or application of the several prophecies to the events they were designed to foretell. Now here we have to determine between two different systems; the one, which supposes each prophecy to be applicable to a single event; the other, which supposes it to have secondary senses, so that the same prophecy may be applicable, in different senses, to more than one event. And this inquiry is totally distinct from that which relates to the literal or spiritual interpretation (a distinction often confounded.) A prophecy may bear, according to circumstances, either a literal or spiritual import; but the question is, whether it relates to one, or to more events. For instance, does the 45th Psalm relate solely to Christ, or is it merely an epithalamium on the marriage of Solomon with an Egyptian princess; or has it a double meaning—a *primary* application to Solomon, and a secondary and spiritual one to Christ? Again, does the 72d Psalm bear a single, or a double application? Such expressions as these, "Thy throne, O God, is for ever and ever; O daughter, be thy Lord God, and worship thou him; the people shall praise thee for ever and ever,"—after all that has been said on the subject, are clearly quite inapplicable to any son of David, except that one son who was also "the Son of God." Similar expressions, though not so strong, will make it evident that the 72d Psalm can have no reference to Solomon. The celebrated prophecy of Christ foretelling the destruction of Jerusalem is usually supposed to bear a primary reference to that event, and a secondary reference to the end of the world; and sometimes one portion is arbitrarily assigned to the one, and another portion to the other. Our blessed Lord, however, expressly said, "This generation shall not pass, till all these things be fulfilled." Struck by this expression, most recent commentators have confined the preceding part to the events of that single generation; but then the strong expression which succeeds—"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only,"—is also ascribed to the same events; or *primarily* to them, and in a *secondary* sense to the final judgment. Now, not to mention that the awfulness and solemnity of the images, parables, and exhortations to continual vigilance which follow, seem utterly inconsistent with a mere warning against *temporal danger*, this mixing up of such different and dissimilar events as those of the destruction of a single city, although that city be Jerusalem

itself, and the final destruction and judgment of the world, is surely an arbitrary interpretation, and one which exposes the whole subject of prophecy, in the eyes of the infidel, to the charge of *utter uncertainty in its application*. That looseness with which the same prophecies have been applied to the most opposite events, or supposed to have a partial accomplishment in one period, and a fuller in another and more distant, according to the usual and beaten track of interpreters, has tended greatly to diminish the effect of prophecy in general as an evidence of Divine truth. It is surely time that some *consistent* plan should be adopted; and we are persuaded that plan can only be found in confining each prophecy to one great and primary application, to the exclusion of all secondary senses. This, of course, is to be considered as spoken without any reference to the subject of *types*, which are quite distinct: for the proper interpretation of them, and the close restrictions within which they are to be confined, the reader is referred to the works of Bishop Marsh.

But the advocates of secondary meanings and applications generally argue for their principles by a reference to the mode in which the writers of the New Testament not unfrequently quote from the Old. There is certainly considerable embarrassment in reducing many of the quotations of the New Testament to any common principle, and especially those in St. Matthew; yet we think this may be done, and suggest the following considerations:—

St. Matthew, especially, continually adduces that species of evidence which is derived from prophecy, in a manner that may, at first view, seem far from direct and conclusive. The key to these peculiarities is, that the object of this evangelist, whose gospel may be regarded as in a sense, an apology for Christianity, addressed to the Jews, is to establish the Messiahship of our Lord, and to combat the objections of the Jews. The miracles he wrought were notorious, and admitted by his enemies; but we see in the narrative itself how the Jews disposed of this species of proof, which, though it left the unbeliever without excuse, was far from compelling belief: he “casteth out devils by the prince of devils.” On the other hand, the genealogy of our Lord, as establishing his being the heir of David, his being born of a virgin, his character as a teacher, and the entire correspondence of his conduct and sufferings to the predictions of the Jewish Scriptures, are points on which this evangelist insists on all occasions, because it was necessary for his immediate purpose. In some instances the *formula*, “that it might be fulfilled,” cannot be connected with any distinct prediction, but is apparently intended to refer to the Old Testament *precedents*, as a valid answer to objections founded on what might be regarded as ominous and unparalleled circumstances of our Lord’s history,—such as his being driven an infant exile into Egypt, the massacre of Bethlehem, and his becoming

an inhabitant of a frontier town of Galilee, notorious alike for its impure dialect and rudeness of manners. The first circumstance is sufficiently met by the citation of the language of the prophet Hosea, both as pointing to the striking coincidence between the history of the Jewish nation and the early life of our Lord, and as intimating that it was no new thing for those whom God regarded as his children, to be "called out of Egypt." The second circumstance is, in like manner, shewn to have a parallel in the Jewish history; as if the evangelist had said, "It was not the first time that the bereaved mothers of Benjamin had wept for their little ones." And the third circumstance, the greatest stumbling-block of all, is shown to have been in entire accordance with the general tenor of the predictions which foretold that Christ should be despised and rejected, to which his being mistaken for a Galilean or Nazarene by birth, so much contributed, that it furnished the very emphasis of opprobrium. Many of the quotations, no doubt, can never by any process be brought under the head of fulfilled prophecies, notwithstanding the strong and express language of the *formulæ* with which they are introduced. The quotation from the 11th chapter of Hosea is, after all, no prophecy; the prophet did not foretell it as an event to be fulfilled afterwards, but merely refers to it as a transaction which had taken place hundreds of years before his time: "When Israel was a child then I loved him, and called my son out of Egypt." And again, the quotation from the 78th Psalm, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world," is only a quotation, never was intended as a prophecy, and therefore never could be fulfilled; and yet this quotation, like the preceding, is announced with the strong *formula*, "that it might be fulfilled which was spoken by the prophet, saying." Before, then, on the strength of such quotations we are led to bring discredit on the whole of prophecy by allowing a secondary sense, and hazarding all the difficulties into which it will lead us, we ought surely to pause, and ask, if such quotations really require such a mode of interpretation? They are to be esteemed, we repeat, in the light of Old Testament *precedents*, and nothing more;—certainly not as prophecies fulfilled in a *secondary sense*.

We will now proceed to consider some of that class of prophecies which the writers of the modern school of interpretation rely on for the establishment of their own peculiar views. Their views embrace the restoration of the Jews to their former country, the discovery of the lost ten tribes, their union with the Jews in a temporal kingdom; the subjection of the Gentiles to the new temple, and ecclesiastical polity of the restored earthly Jerusalem; and all this terminating in the millennium! For this purpose they seem to rely on several arguments: they dwell much on the question put to our Lord just previous to his ascension by the disciples, "Lord, wilt thou at this time restore the kingdom unto

Israel?" they argue, that the disciples expected such an earthly kingdom, and therefore, had that expectation been erroneous, our Lord would have rectified it. We answer, that our Lord's reply was clearly an intimation that he would not give them the required information; he clearly refers them to the illumination of the promised Spirit on the day of Pentecost. "It is not for you to know the times and the seasons, which the Father hath put in his own power; but ye shall receive power, after that the Holy Ghost is come upon you." We may then conclude, that our Lord might really leave them in this error, even supposing they meant by the question all which these writers imagine, without any impeachment of his goodness and mercy; and this view, that the full revelation of the gospel was reserved for the day of Pentecost, is borne out by the whole tenor of the New Testament.

But there is a still stronger argument; that the Jews have all along expected such a kingdom, and do at the present day expect it, and therefore that, in some sense, God would fail of his promises, if this expectation be not realized! Thus we are to go to those whose views of prophecy have led them to the rejection of Christ, as authorities for the proper interpretation of the prophecies! This is surely passing strange, and we think it useless to reason against such an argument. Let us come to some arguments, which, at least, have the show of scriptural foundation.

The eleventh chapter of the Epistle to the Romans, has certainly some strong expressions on these points; yet, after all, does any thing there said, give a positive promise of the national restoration of the Jews? After an attentive perusal of this chapter, we can answer in the negative. "The receiving of the Jews," like the continuance of the Gentiles, there mentioned, is evidently *conditional*; "*if thou (the Gentile) continue in his goodness*; otherwise thou also shalt be cut off. And they also, *if they abide not in unbelief*, shall be grafted in: for God is able to graff them in again." This making the restoration of the Jews *conditional*, conditional on the faith of each single individual, seems incompatible with an external and national restoration. We do not wish to limit the mercies of God, or say what purposes of grace he may yet have in store for any, whether Jews or Gentiles; but we do assert, that such a national and external renewal of the covenant with Israel is not promised in these words; we might almost say, they are inconsistent with it. The tendency of the whole discourse is evidently to mitigate the pride of the Gentiles against the Jews; "lest they should be wise in their own conceits—lest they should boast against the branches, which had been broken off. The covenant had been so enlarged as to take in the Gentiles, and blindness had happened to Israel *in part* (that is, to a part of Israel); but they were still so far from an utter rejection, that, on their repentance and faith, they were still able to be grafted

in again; and "so all Israel should be saved." But what Israel? Assuredly not the natural, but the spiritual Israel; for "the fulness of the Gentiles" in the preceding verse, evidently compose a part of this Israel, of which the ultimate salvation is promised. How often is it declared, that *the saved remnant* should be only "as the shaking of the olive-tree, and as the gleaning grapes when the vintage is done!" And in the ninth chapter of this Epistle, that "though the number of the children of Israel be as the sand of the sea, a remnant *only* shall be saved!" Surely all this is inconsistent with such a national restoration as is supposed by these writers. The Israel to which the promise pertains is clearly a spiritual one; for "they which are the children of the flesh, these are not the children of God; but the children of the promise *only* are counted for the seed;" those namely whom God "had afore prepared unto glory; even us, whom he hath called, not of the Jews only, but also of the Gentiles." We believe that this interpretation is the one most usually adopted by the ancient Fathers, among whom we may chiefly name Origen and Chrysostom. We believe, also, that the greater number of the best interpreters, since the Reformation, will be equally found to reject the notion of any external and national restoration of the Jews to their own land. Hammond and Wetstein apply many of the expressions usually adduced in support of such a visible interposition of Providence to the individual conversion of the Jews in the early age of Christianity.

The discovery and restoration of the ten tribes is also another subject of expectation among the writers of the modern school. The Jews have, in different ages, attempted to discover them; and it was lately announced to the religious world, that the celebrated missionary Wolfe, having not been able to discover them in Asia, was going on an excursion into the interior of Africa for that purpose. Now, does not such an expectation in Christians furnish the enemies of revelation with weapons against it? does it not tend to bring the whole evidence of prophecy into dispute? The main question however is, What foundation is there for such an expectation? and we answer—None. The world is, in these days, sufficiently explored to show the high degree of improbability of the present existence of the lost tribes; and, therefore, without very strong grounds of scriptural authority, we ought to be wary of perilling the truth of prophecy on such an event. The argument against their restoration is much stronger than that against the restoration of Judah. The destruction of all their genealogies may be taken as clearly indicative, that, *as a nation*, they will never be restored. We must have a series of miracles to prove the descent of each individual, or how could the promise of restoration be accomplished? Yet we know the Almighty does not work miracles to bring about events which might have been accomplished in the ordinary method of providence.

The genealogies were accurately preserved, till the end which they served was accomplished. After the promise of Messiah's descent was restricted to the family of David, the ten tribes were gradually broken and dispersed; but Judah, with its registers, and those of the priests who ministered at her temple, was preserved, until the lineage of the Messiah was proved, and his eternal priesthood had superseded that of the law. All this took place in the ordinary way of providence; and we may conclude that the utter loss of all means of tracing their lineage in the ordinary way, is a proof that Judah, *as a nation*, no longer exists in the great purposes of God. And if Judah, who has hitherto continued distinct, has been unable to preserve the proof of her descent, or that of the priesthood, by whom alone the rites of her religion can be celebrated; how much less likely is it, that the ten tribes should be in a more favourable position! But, indeed, the loss of the genealogies of Levi and Aaron, is of itself a bar to a national restoration, unless we were to suppose a series of miracles, which (judging from the other proceedings of Divine Providence) would be contrary to the end and design for which miracles are wrought. The word of God, however, seems emphatically to declare that the ten tribes should never return. Hosea, in his first chapter, introduces the Almighty as saying,—“I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them.” And again—“Ye are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.” Now, let it be remembered, that St. Paul applies this last passage to the calling of the Gentiles; and we shall see at once how these apparent contradictions must be reconciled. The ten tribes were “swallowed up,” (Hosea viii. 8; ix. 3,) and the Gentiles were taken into their place.

If, however, it be maintained, that, although some persons may go the length of believing in such a restoration of the national and religious polity of the Jews, as requires the distinction of tribes to be ascertained, yet a restoration of them might take place without the separate existence of the tribes being kept up, and especially without the restoration of the temple service; we are afraid such an opinion is untenable. In the restoration from Babylon, a sufficient number were ascertained, by *extant* registers, to be of pure descent; but of others it is added, “they could not show their fathers' house, and their seed, whether they were of Israel; the children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two. And of the children of the priests; the children of Habaiah, the children of Koz, the children of Barzillai; these sought their register among those that were reckoned

by genealogy; but they were not found: therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim." (Ezra ii. 59—62). Here we have the actual proceedings of a former restoration; and we find that the prophecies, which are alleged for the proof of their restoration hereafter, do plainly presuppose the distinction of tribes; which, at the same time, involves the whole question of genealogical registers. One of the parts of Scripture which seems to be the stronghold of these writers is the last portion of Ezekiel's prophecy, beginning with the fortieth chapter to the end of the book. Now, at the forty-seventh chapter, verse 13, commences the division of the land among the twelve tribes of the restoration. The writers of this school rely on the following points (we are informed) in proof of the restoration here promised being a *literal* one, and consequently one yet unfulfilled: viz. 1st, Transposition of the tribes. 2dly, Their parallel position from east to west across the Jordan. 3dly, The assignment of a portion to Levi. 4thly, The assignment of a portion to strangers, in whatever tribe they choose. Now, we confess, these very arguments lead us to a different conclusion. We have already an example of the actual division of the land by Joshua; and, on comparison of that with this division of Ezekiel, we may safely affirm, that the *parallelograms of Ezekiel* are such as never could be reduced into practice; they are evidently *ideal* only; such as could only have existed in the *enraptured* mind of an inspired prophet. The whole description of the temple, which precedes, with the waters of life issuing from it, and the trees which grew beside those waters, are in the same style, and clearly intimate that the whole is *mystical*. Here then we are called on to give an interpretation of these and similar prophecies. Our space forbids a minute inquiry into the meaning of each; but we think what has been said, justifies us in the following conclusions.

Many of the prophecies, alleged as foretelling a restoration yet future, do undoubtedly relate to the former restoration from Babylon. The Jewish state, thus restored, although feeble and apparently unimportant at first, yet afterwards did arrive at a very high state of glory. Not only the temple at Jerusalem, but that also of Onias in Egypt, and that also of Samaria, show how very extensively the Jewish religion prevailed. That religion was the great preparation for the gospel; and we find at the introduction of the gospel, the Jewish religion had extended into every region of the known world. The New Testament bears witness to the existence of all the twelve tribes, at the first propagation of the gospel; and it does appear that individuals of every tribe had been already incorporated with the two restored tribes of Judah and Benjamin. (Acts xxvi. 7; James i. 1.) But not to insist on this, we believe that

those prophecies which especially refer to the union of the whole house of Israel under the Messiah, had their complete accomplishment in the first spread of the gospel. There is good reason to suppose that the Magi from the East, who perplexed Herod with the inquiry, "Where is he that is born king of the Jews?" were ambassadors from the Israelites, composing the remains of the ten tribes in the countries about Babylon. The adoption of Christianity by a numerous portion of these Israelites together with the converts among the Jews, and the union of this *saved remnant* of Israel and Judah, with the Gentiles, in one universal church, was the fulfilment of these prophecies. The church, thus formed of the remnant of Jews and Israelites and converted Gentiles, was the restoration to which the prophets pointed. Any other interpretation does seem inconsistent with the language of the apostles, and a going back into "the beggarly elements" of the law. Every scheme of interpretation which supposes these prophecies yet unfulfilled, is a sort of *Judaism* disguised under the name of Christianity.

We think our assertion will be sufficiently borne out by the following extract from the little work, entitled, "A Reply to the Rev. W. W. Pym's Defence of a Word of Warning in the Last Days." The writer says, that Mr. Pym states that "the Millenarians have good reasons to give for their belief that there will be *sacrifices* in the Millenary state. This notice I introduce here, because I think the imagination is part of the same scheme of interpretation which I have been contending against. You refer for authority to the vision of the temple in the last chapters of Ezekiel. I shall refer the reader to that common book, Mant's Edition of the Bible, and there he will see the collected opinions of numerous learned men, Lowth, Calmet, Bishop Hall, &c. on this vision of the temple. They will tell you that it was shown to the prophet during the captivity, when no temple was standing, for a pattern which the Jews should follow in building another upon their return; and that it was calculated to raise their hopes in their distress, and give them confidence in the promise of a speedy restoration. But still, they add, there seems to be a figurative signification in some parts of it, which does not at present appear. The Millenarians then say that there shall be sacrifices. Surely we are advancing to great lengths; and it is time we check our imaginations, and have recourse to the apostles of Christianity to be taught what Christianity is. How many strong passages has St. Paul written against the propensity to judaize Christianity, calling the ordinances of the law, Gal. iv. 9, 'beggarly elements,' which could never, by those sacrifices which were offered year by year, make the comers thereunto perfect. Heb. x. 1. Indeed the 7th, 8th, 9th, and 10th chapters of Hebrews are all upon this point, that the worldly ordinances, sacrifices, and ministrations of the old law were all of a temporary nature, and had their accomplishment in Christ. I shall only repeat from chap. x. 8,—'Above,

when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein : which are offered by the law : then said he, Lo ! I come to do thy will, O God. He taketh away the first, that he may establish the second.' And, again, after this the apostle repeats what he had cited before from Jeremiah, as applying to the gospel covenant the passage which you say has not yet been fulfilled—' This is the covenant that I will make with them after those days, saith the Lord ; I will put my laws *into their hearts*, and in their minds will I write them, and their sins and iniquities will I remember no more.' Sacrifices were appointed for man in his fallen state, as emblematic of his own forfeiture of life on the one hand, and the death of Christ accepted in the stead of his own on the other. Before the fall, the element of the sacrament of life appears to have been the fruit of the tree of life ; and in the last apocalyptic vision, which is a description of the new heaven and earth, the habitation of man in his recovered innocence, we read of the same again. ' In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations.' Rev. xxii. 2.

" I would not have noticed this at such length, but that I see the practice is going very far. When I read your ' Word of Warning,' I perceived to what such doctrines must lead, and I have found my opinions borne out by what I have met with since. Sir, you have introduced some twenty pages towards the end of your book, in answer to nothing of mine that I am aware of ; but while you address me as if the arguments replied to were mine, they appear to be intended in answer to some one whom you courteously call my '*compeer in the County Miscellany*.' I shall therefore not scruple to notice here what I have found elsewhere, which I judge to be essentially connected with your scheme of interpretation. I have read a little work on the present state of the Jews—a most interesting and pleasing one upon the whole, and evidently by a most christianly-minded man, one of the seed of Jacob converted to Christianity, whose name I shall not mention, for fear I might distress him ;—but I doubt not you will know it very well. I think that the views of that book in respect to Christianity harmonize with your own ; at least I think they are necessary upon your principles of interpretation. He writes : ' When I hear Christians make use of the word *judaizing*, how painfully it reminds me of the state into which they have brought the church, through a mistaken mimicry of the Jewish ritual ! The christian church, at an early period, began to lose sight of the peculiar promises made to the Jews as a nation ; and by misinterpreting the meaning of such statements, as that the blessing of Abraham should come on the Gentiles through faith, the latter not only appropriated to themselves, in a figurative sense, all the promises made literally

to the former, but came at length to set aside the literal fulfilment altogether. This I believe to be the origin of the papacy : *they forget the true end of what they denominate the Gentile dispensation*, instead of recollecting what God declared by his servant Moses, that because the Jews moved him to jealousy by that which was not God, he would move them to jealousy by those who are not a people.—*They magnified this visitation of the Gentiles into the ultimate purpose of God*, and began to say, The temple of the Lord, the temple of the Lord, are we. They then commenced an imitation of the temple worship and Jewish rites, made the mass a substitute for the daily sacrifice, and infant baptism for circumcision. The Protestant church has rejected some of these errors.' I do not know if I am quite right in inculcating the views of one who has had strength to break through the prejudices of his birth, and enter into that communion with Christ, in which we are looking together for salvation ; especially as his book bespeaks a feeling heart, and a mind glowing with the love of God and of his brethren. And if I held his views to be peculiar, I would not mention them ; but they seem to me to be only the more clear expression of what is strictly deducible from the same principles as your own. Now if there is one view of Christianity which I have always believed was unimpeachable, it is that which is here reproved. The incarnation and death of the Son of God for the salvation of all who died in Adam, is put aside as the great purpose and crowning act of mercy, to which the earlier dispensations pointed and led. The salvation of the world is still some bye-scheme taken into the course of Jewish history for some temporary purpose. If this is the case, we must study Christianity anew. We must no longer call Christ the new Adam. We must no longer suppose, that it was by the virtues of that predetermined act of redemption that the lives of Adam and his descendants were saved from the beginning under a covenant of grace ; or that Abel offered a better sacrifice than Cain through faith. We must forget that the Saviour, by an oath of God, was made a priest for ever after the order of Melchisedec, that Abraham offered tithes to, and received a blessing from, Melchisedec—the less from the greater ; testifying the inferiority of the Levitical priesthood to his who was without father, without mother, without descent. We must forget, too, that *the promise* to Abraham was founded upon his faith in that act which is now called *the Gentile dispensation*. We must forget that sacrifice was previous to Abraham, and renounce the idea that the salvation of Noah from the world that was destroyed by water, and in the ark, bears any reference to christian baptism, or that the passage out of the land of sin and bondage through the Red Sea bore any reference to christian baptism. We must cease to remember every day that we are saved from death by the blood of Christ, to be commemorated by our repentance from dead works, as it was pre-commemorated before by the figurative

sacrifice. We must forget that the apostle has told us we are the temple of the Holy Ghost. We must deny all those reasonings of St. Paul which I detailed in my 'Reply,' showing and explaining who are the Israel of God. We must resist the repeated assertion, that now there is neither Jew nor Greek, but all are one in Christ Jesus; and that if we believe, then are we Abraham's seed, and *heirs according to the promise*. We must deny, in opposition to twenty assertions of Scripture, that the gospel was that new and better covenant by which *the old was done away*, and we must call it the Gentile dispensation: forgetting that God hath appointed Christ heir of all things, 'by whom also he made the worlds.' But I would suggest, as pertinent to this, as well as to the other question of the sanctuary, (a part of the tabernacle,) what St. James says, Acts xv. 14, &c. 'Simeon hath declared how God at first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up.' What think you of the foundation of the Gentile church being called a rebuilding of the tabernacle of David? But let any one who is in doubt upon these points, weigh well again those hymns of joy of Simeon and Zacharias, both Jews, in which they hailed the approach of Christ as the Redeemer of Israel. 'Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David: as he spake by the mouth of his holy prophets, which have been since the world began, to perform the mercy promised to our fathers, and to remember his holy covenant, the oath that he sware to our father Abraham,' &c. This is now called the Gentile dispensation, and it is said Christ is yet to come to perform the promises to Israel: and that because, as I said in another place, the seed of Jacob have refused to admit *the spiritual end of prophecy*.

"That any one sprung from the seed of Israel, and nursed in the prejudices natural to his tribe, should entertain these views, is not to be wondered at, when other Christians are found to countenance and defend them. Such expressions as these, however, bring us at once to the point, whether that coming of Christ recorded in the Gospels be or be not that coming of the Messiah which was foreshown in the law and the prophets. And Jesus gave sufficient answer to the question even in one place, Matt. xi. 3: John sent disciples to ask Jesus, 'Art thou he that should come, or do we look for another?' And Jesus's answer was sufficiently decisive; for he told them to report to John what works he did, they being the same which had been foreshown by the prophets as the works of Messiah. And so John vi. 14: 'Then those men, when they had seen the miracle that Jesus did, said, This is, of a truth, that prophet that should come into the world.' The woman of Samaria, too, said to him,

'I know that when Messiah cometh, he will tell us all things; Jesus said unto her, I that speak unto thee am he.'

"Consider again, Sir, if it be not a mischievous course to encourage the expectations of the Jews that their Saviour is yet to come; and if it be not confirming them in fatal error to hold out to them that the prophecies of redemption have not yet been accomplished to them. Why are they aliens from God at present, but because they stand by this faith? And one of your arguments for the assurance that Christ is now about to come, is, because the Jews are expecting him. I pray you, Sir, look again and see if there be any saving faith but that which, in consciousness of the need of a Redeemer, finds an atonement for mortal sin in the sacrifice of the Son of God, and the remedy of a sinful nature in following his commandments with the aid and in the strength of his Spirit." This is exceedingly well put: but though the anonymous author of this tract is thus silent as to the name of the writer to whom he alludes, we see no need for a similar forbearance. "The little work," to which he refers, is one which bears this title; "A brief Sketch of the present State and future Expectations of the Jews; in a Letter addressed to his Christian Friends. By Ridley H. Herschell;" published by Douglas, London. To a convert from judaism, we are willing to show every forbearance; but we must not go so far as to encourage him in an error; and an error too, in which he seems to be only the echo of the writers of a school who, calling themselves Christians, go the same lengths. The book is one, as coming from a converted Jew, of extreme interest, yet we rise from its perusal with the fear that he is yet only half converted. The declaration of the angel who gave the name of Jesus to our Lord, that "he should save his people from their sins," seems to have a much more subordinate place in the theology of the writer, than the New Testament attributes to it: he is full of a future *temporal kingdom* of the Jews, and the whole train of his argument (if argument it can be called) leads to the supposition, that our redemption is of minor importance compared with it! nay, he goes to such lengths about this temporal kingdom, as to lead us to doubt whether it be not the final and ultimate end of the gospel. After reading his book, we are at a loss to imagine whether he believes at all in a future state. All those promises which Christians have hitherto regarded as relating to a future state of happiness in heaven, are by him confined to the glories of an earthly kingdom.

The strangest fact, however, is that Mr. Pym himself, and the writers of the modern school, seem to agree with him in this. All their hopes seem to centre in the Millennium; and they are most anxious to prove the present world to be the scene of future blessedness. They labour to refer all the promises of Christ's second coming to the Millennium only; and Mr. Pym, especially, after having been cautioned over and over again against the *uncharitable* imputation, still persists in asserting that those

who do not believe in the personal coming of Christ to bring about the Millennium, reject his second coming altogether. He, with the writers of this school, makes the Millennium co-extensive with the day of judgment : the day of judgment is, with them, the thousand years of the Millennium ! but what is still more deplorable, is, that the Millennium seems the ultimatum of their hopes. To them, there is no rest in heaven, but only a Millennium upon earth ; all beyond that is involved in such contradictions and absurdities as are only worthy of the Rabbinical writers. The most grievous part of this absurdity is, that clergymen of the Church of England participate in it ; and that, too, in direct contradiction to the Creeds of the Universal Church, which declare, that Christ shall come from the right hand of God, to judge the living and the dead, and to introduce believers into an everlasting kingdom. In opposition to this, they look for him to come to erect a Millennial kingdom. Now, the Millennium is clearly to take place before the day of judgment, and will be succeeded by a fresh irruption of sin and misery ; and, therefore, cannot be eternal. Such is the clear order of events in the Apocalypse : but, in spite of St. John, they seem determined to *transpose* the portions of Scripture bearing on these points, so as to make them *succeed*, not *precede* the judgment. Is, then, this earthly kingdom to be the conclusion of all our hopes ? So it seems, from their declarations. The Millennium is *the end* ; they sacrifice heaven itself to the Millennium ; and certainly, we grieve to say it, seem to hold out no hopes of everlasting life. Nor need we be surprised at this ; they who would raise up again the sacrifices of the Jewish temple, in despite of the one great sacrifice of Christ, may, consistently enough, deprive us of the hope of "the inheritance of the saints in light."

The anonymous writer of the "Reply" above alluded to, thus gives us an interesting account of the history of the doctrine of the Millennium :—

"Whitby, who is, I should think, beyond dispute, a better authority in theology than the romantic, inventive Dr. Burnet, (who, to get over the difficulty, which you do not feel, would have a new race of men created, towards the end of the Millennium, out of the slime of the earth ;) Whitby asserts that the doctrine of a Millennium of *risen saints* was not held generally during the first ages, as Dr. Burnet asserts, but only by sections, whose notions were self-condemned by their sensual and grovelling nature ; and that the Millennium they held was one of a very different kind from that of the modern Millenarians. I find in his work, too, a very pertinent passage ; for it contains two sentences, produced, one from Dr. Burnet, and the other from Mr. Mede, the two grand authorities of your 'Defence,' each denying that great article, in support of which you cite them. 'That Christ should leave the right hand of his Father, to come and pass a thousand years here below, living upon earth in a heavenly body ; this, I confess, saith Dr. Burnet,

is a thing I could never digest. And I dare not imagine, saith Mr. Mede, of this presence of Christ in his kingdom, that it should be a visible converse upon earth; for the kingdom of Christ ever hath, and shall be *Regnum Cœlorum*, a kingdom whose throne and kingly residence is in heaven.'—*Whitby's Treatise on the true Millennium*. These are the two great persons whom you have produced as authorities for your views, the extracts from whose works occupy more than seventeen pages of your 'Defence;' and it still appears you must go further yet for authorities; although I will allow, they might very well be right in one point, and wrong in another. But the great question as to the Millennium is, I believe, whether it is to precede or follow the revelation or return of the Lord to the earth; and in this, it seems, they are against you.

"You invite me, then, to embrace doctrines so undefined, so inconsistent as these, so at variance with the common language of prayer, with the general form of belief, with the plain sayings of our Saviour likewise. What is the exact purport of yet unfulfilled prophecy, I cannot pretend to determine; nor should I ever have entered on the Millenarian question if I had not been led into it in the way of answering the untenable positions of your book; for one leading point of it is, that Christ must come again to convert the Jews, as another defines *the time* to be fixed as preceding the year 1847."—Pp. 50—61.

We know not how we can better conclude this subject than by giving the opinion of the aforesaid writer on the *nature* of the Millennium. It will be found in his first book, entitled "A Reply to Mr. Pym's 'Word of Warning in the Last Days,'" After observing that, in the Apocalyptic Millennium, an angel is seen to come down from heaven, who lays hold on Satan, and binds him for a thousand years; and the prophet sees thrones, and *the souls* of the martyrs and the saints, and they lived and reigned with Christ a thousand years; he goes on to say:—

"I remark, that in the passage in question there is no mention of the earth, none of the bodies, but expressly of *the souls* of the saints. And this is related to occur, if we acknowledge any chronological succession in the events as they follow one another in the order of prophecy, before we arrive at those circumstances which are associated with the second coming of Christ, wherever in Scripture that event is foretold. Might we not then understand the matter of this prophecy to be something of the following nature? The visions of the prophet have arrived at that point, where the religion of Christ is purified of its corruptions and relieved from the persecutions of its enemies; the beast and the false prophet being cast into the lake of fire, and the bride represented as arrayed in white linen. This, then, is the perfective state of the kingdom of Christ upon earth. Then Satan is bound; and may we not suppose some new thing to occur in heaven, as sympathizing with

the condition of the earth, something resulting from the total discomfiture in the region of spirits of all the enemies of Christ, according with the emancipation of those upon the earth whose lot shall have fallen upon those happy days? Suppose then the *souls* of the just are then advanced to some higher condition of glory and power; suppose them invested, as ministering spirits, with some powers of regulating the righteous lives, and supplying the happiness, of the just on earth. I say, *suppose* such a counsel of God. Would it be unnatural? Would it not exactly agree with the language of prophecy? At any rate, remember that this does not take place, as stated, upon the renewed earth. Read on: you find that Satan is again let loose, who raises a new rebellion against God, collects his forces against the church of Christ, and in such a time and state of things, we read (ver. 9,) that fire came down from God out of heaven, and consumed the rebellious nations. This is the vision of the judgment; and all the dead were judged according to their works, which is a part of prophecy, of which we meet with more full and particular description in other parts of the Bible. 'And death and hell are cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.' So ends this terrible transaction. And then a brighter vision, the last of all, as it is the final destination of the blessed, is presented. 'And I saw a new heaven, and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.' (chap. xxi.) And then follows all that beautiful description of the final happiness of the blessed, to whom shall be no more death, neither sorrow, nor crying: when the tabernacle of God will be with men, and God himself will dwell among them. Now, I ask, are we not bound to observe that succession of events which is marked out here, and which entirely agrees with, and confirms in every part, the revelations of the rest of Scripture? What right have we to put the matters of chap. xxi. before the matters of chap. xx., and say that the occurrences of the thousand years are to take place in the renewed earth? What! my brethren, is Satan to find his way into that also? When the saints and martyrs, who have passed through one fiery trial upon earth, shall be led by their Saviour into the promised inheritance, shall they again be subject, after a season, to the assaults of the devil, to fall again, and be baulked of the eternal promise? Is this consistent with God's truth and justice? I would put it with submission, and pray that he will pardon me if I commit error or profaneness. Or is it consistent with, or has it any foundation in Scripture? Nay! my brethren, let us hold by the Scriptures, by the whole Scriptures, comparing spiritual things with spiritual. The blessed counsels of God are better than any of our vain inventions. Let us never inter-

polate or add to the Scriptures ; but take for certain what is definitely and positively stated, and receive what is doubtful, as it may harmonize with that, yet supposing there may be something more which we cannot clearly discern. And I pray you, my brethren, do not think lightly of those forms of doctrine, and those opinions respecting the sense of Scripture, which are the monuments of the piety, learning, and tradition of ages."—Pp. 112—115.

We have thus briefly pointed out what we think to be the right mode of interpretation to be pursued. We have little hope that our expostulations will be heeded by the writers of the school we have thus considered ; but if our words should deter others from entering on their path, we shall be abundantly satisfied with the effects of our " Word of Warning."

Before, however, we conclude, we have one or two more observations to make. To any one who wades through the various publications with which the press has teemed of late years from the writers of this school, one thing will be evident,—their total want of every requisite qualification for the task they have undertaken, as interpreters of unfulfilled prophecy. They seem, generally, men of extraordinary weakness of intellect, accompanied by rashness and a reckless disregard of all consequences and arguments which are against them. We grieve to say, that the language which they use is occasionally highly irreverent towards the gospel ; all its spiritual blessings are sometimes spoken of in a disparaging sort of way, compared to the temporal glories which they are looking for. The language of Mr. Herschell, especially, is most offensive in this respect ; and Mr. M'Caul, one of the missionaries of the London Society, even goes so far as to state that if the interpretation of the prophecies in the sense of a temporal kingdom be incorrect, then our blessed Lord himself deceived the apostles and the Jews. We observe similar language in the writers of this school ; and surely none can be more presumptuous. Their *dogmatism* is not only excessive, but is now and then productive of its sure consequences—a want of charity and consideration towards all who do not submit to it. For many of these abuses of unfulfilled prophecy we fear " The London Society for promoting Christianity among the Jews " is in part responsible. Most of the writers of this school seem more or less connected with that society ; and the friends of that society sometimes indulge in language which seems to imply that the soul of a Jew is of more value than the soul of any other man in the sight of God. To repeat a sentence before quoted : " The salvation of the world is still some bye-scheme (*only*) taken into the course of Jewish history for some temporary purpose." The salvation of the whole world is to be sacrificed to the single glory of the Jewish nation. As we hardly dare trust ourselves with speaking of such notions as they deserve, we will only quote from

the 49th chapter of Isaiah, these words addressed to Messiah: "It is a *light thing* that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Let every effort for the conversion of Israel be made; but, when the destiny of Israel is here declared a *light thing* in comparison of the destiny of the world, let us not presume by the extravagance of our overweening estimate of its importance to contradict the word of God! Mr. Herschell speaks of the Jews in a strain of eulogy as to the morality and excellency of their characters, which is quite delightful: the writers of the London Society draw a picture quite the opposite: we presume the truth here, as in most other cases, lies in the *golden mean*. Mr. Herschell's eulogy of the Jews is, however, accompanied by a very ugly picture of Christians:—we are sorry to say that Christians are far from being as good as they ought to be; but we certainly must say that the picture of Mr. Herschell is *highly discreditable to him*. His book, in short, is about the most weak and absurd performance we have ever seen; yet, owing to the peculiarity of his position, it is very interesting, in spite of the extravagance of its nonsense.

In the 59th Psalm we find these words: "In the evening they will return, grin like a dog, and go about the city." Now, what does the reader think is the meaning of this apparently harmless sentence? It is deeply mysterious! The Hon. and Rev. Gerard T. Noel declares that it proves the resurrection of the wicked to take place in the end of the day of judgment; and as the day of judgment is, according to him, coextensive with the Millennium, and the saints are to rise in the morning of that day, therefore it appears that the wicked will rise *one thousand years* after the righteous! "*Ohe; jam satis!*" This, surely, is either the *climax* or the *bathos* of interpretation!

ART. II.—*Sermons on the Lessons, the Gospel, or the Epistle, for every Sunday in the Year. Preached in the Parish Church of Hodnet, Salop. By the late REGINALD HEBER, M. A., Rector of Hodnet, and afterwards Lord Bishop of Calcutta. Vols. I. II. III. London: Murray. 1837. Pp. xvi. 367; xii. 383; & viii. 236.*

NOTHING which comes from the pen of Bishop Heber can be otherwise than interesting and valuable to the Church at large. Of the character of the individual there is no need that we should here speak,—our pages have already conveyed to the public the testimony of such approbation as we felt it a duty and a privilege to bestow upon his name when living, and his memory when dead. That name and that memory are

yet redolent with the imperishable odour of celebrity; and whatever opinions may have been formed respecting his views of India, and the requirements of duty regarding it—views which time and further experience would, perhaps, have rendered more available for the purposes of his mission, though certainly not more extensive,—of his labours, of his zeal, of his piety, of his unbounded liberality, yet heartfelt and deep-rooted attachment to that Church in which he was a bright and goodly ornament, there can be but one opinion, that few men of modern times have obtained for themselves a nobler or more lofty niche in that glorious temple, where memory enshrines the steady zeal of our martyrs, our confessors, and apostles.

It was with feelings of this description, that we opened the volumes before us; nor have we been disappointed in the result of our consideration of their staid and solemn pleadings in behalf of gospel truth and gospel holiness.

Sir R. Inglis, in presenting these posthumous discourses to his countrymen, deserves the thanks of all who take an interest in the well-being and stability of those institutions which are alike the safeguard and the ornament, the foundation and the crowning, of our national importance. There is also another advantage for the public in these volumes. We are enabled, as it were, to contemplate the great and good author of these wholesome discourses in his daily and weekly ministrations. We are admitted, through them, to a discovery of the past, and become fitted to form a conclusion respecting the consistency of a life of no common usefulness, and no ordinary capacity. We see in these collected lessons of parochial instruction, the same determined opposition to evil, the same anxious endeavour after good,—the same resolute zeal in behalf of the Church, the same unflinching benevolence in the cause of others, which, in after years, distinguished the Bishop of Calcutta, when he had exchanged the quietude of his ministerial vocation at christian Hodnet, for the bustling and exciting employments that exercised his mind and engaged his faculties on the burning plains of idolatrous Hindostan.

These are not, nevertheless, the only benefits to be derived from the judicious undertaking of Sir R. Inglis. The Sermons contained in these volumes are excellent in point of composition, arrangement, and detail; and together, they form a body of moral and scriptural illustration which may be safely recommended as a model to the preacher, and as a code of instruction to the reader. The universally quiet, but still occasionally elevated style,—the concise but yet full development of the features of the subjects touched upon,—the close practical bearing of the discourses, and their admirable adaptation to the various topics which must ever form the theme of a faithful minister, when instructing a mixed yet constant congregation, will render these

Hodnet Sermons of great value in the eyes of all who love to see taste, talent, and piety, combined to glorify God, and to do good to man. In order to afford a fair specimen of the general character of these excellent sermons, instead of making varied extracts, we shall limit our quotation to a perfect sermon, which will be found at the usual place in the present number, and which, we doubt not, our readers will esteem as highly as a sermon from the pen of any of our usual contributors to that department of our work.

The remainder of our observations will be occupied in detailing the various subjects treated of in the three volumes—from which “*Catalogue raisonné*” an idea may be formed of their valuable contents.

The first volume comprises twenty-nine sermons on subjects taken from the services of the Sundays from Advent to Whitsunday. The second volume embraces the Sundays after Trinity, containing twenty-nine; and the third is devoted to the Week-day festivals, and other occasions. The sermons in this volume are—for Christmas-day, St. John's Day, the Circumcision, Conversion of St. Paul, Good Friday, St. Matthew's Day, St. Michael and All Angels, St. Luke's Day, All Saints' Day; On the Government of the Heart, in four parts.—1. On the General Topic; 2. On the Thoughts; 3. On the Passions; 4. On the Tempers;—On the Reward of Obedience; On the Compassion of God, for St. Stephen's day; On Decision in Religion, in two parts; and, lastly, THE Farewell Sermon, at Hodnet, preached after his acceptance of the episcopal office.

If it had fallen in with our plan to give specimens from these discourses, it would still have been a matter of much difficulty to make choice of any passage, where the whole composition is so excellent. We shall content ourselves, therefore, with referring to the sermon which we give further on, and quoting the introductory remarks of the editor, on the subject, taken from the Preface.

The following sermons have been committed to me, with a view to their publication.

In executing this task, I discharge a duty, alike to the living and to the dead; to the church of God, and to the memory of a friend. I believe, that while they will add a new interest and lustre to the name of REGINALD HEBER, and will awaken a fresh regret for his loss, they will, not less assuredly, extend to distant places, and to distant years, the edification and improvement, which, at the time, they were designed, and calculated, to convey to the circle of his little flock, in his own parish.—P. v.

We will only add, that our belief is, that the pious conviction of the honourable writer meets with corresponding sympathy from ourselves; and that we say, with honesty and truth,—May his *belief* be realized in the multiplied proofs of good to be derived from the study of these invaluable lessons of christian exhortation and instruction!

ART. III.—*Thoughts on the Religious State of the Country (America); with Reasons for preferring Episcopacy.* By the Rev. CALVIN COLTON. New York. 1836.

Who shall say, the age of miracles has ceased? Almost as soon should we have believed that Mr. Calvin Colton's namesake, he of Geneva, himself, had been, by means of some extraordinary historical discovery, lately brought to light, been proved never to have died in that far-famed seat and source of Presbyterianism, but to have emigrated to "the eternal city," and there become pope and patriarch, as that this gentleman should have written this book. But so it is; and next to the feeling of astonishment which the book itself has excited, is that of curiosity as to the reception it will meet with, both in this country and America, among those who are not Episcopalians; that it may cause them to review their hollow foundations and shallow principles;—and that such a step may lead to their return into the bosom of the apostolic and universal Church,—of which the Protestant episcopal church of the United States is a veritable branch, as well as her immediate mother the Church of England,—is our sincere and earnest prayer.

Mr. Colton originally was brought up among the Independents, or as they affectedly call themselves *Congregationalists*; but was ordained among the Presbyterians, and seems to have been a man of much consideration among them, from the fact that he was himself, for two years, a member of the General Assembly, and has sat as moderator of different ecclesiastical courts of that denomination. In the year 1832, having come over to England, he published a work which attracted much attention at the time, intituled "*History and Character of American Revivals of Religion*"; in which work he maintained the position, that these revivals were a real and extraordinary manifestation of the Holy Spirit, and might be regarded as *a new and the final dispensation* of the gospel. For the disproof of these monstrous errors, his visit to this country was singularly propitious; and it is remarkable that his visit was deprecated by one of his ministerial brethren, who did not hesitate to tell him that such a journey to England and the continent of Europe, was usually regarded as prejudicial to the piety and ministerial character of American preachers. "Indeed," said this prophet of evils, "the adventure sometimes spoils them." And, truly enough, Mr. Colton was spoiled, in the sense which this giver of advice used the word; he has abandoned his former opinions and connexions, and has taken orders in the Protestant Episcopal Church!

We trust the work will be reprinted in this country; for it shows the state of religion in America in vivid colours, and fearfully depicts the evils of sectarianism. According to this delineation, the Protestant

episcopal church is the only religious community which is not perfectly in a ferment of controversy, uncharitableness, and the most outrageous and pitiable fanaticism. It alone offers something fixed, stable, and well-defined; such as it was at first, such it still continues; and he asserts his belief, that its principles possess that permanent and abiding character, that we may reasonably infer what she will be, in God's mercy, for the future. Of course, in our notice, it is impossible to present our readers with the very curious and important information contained in this book; we may assert, however, that it is a complete comment on the profound remark of the author of the "*Natural History of Enthusiasm*," that "God sends us bishops, whether we will have them or not." Mr. Colton shows that the non-episcopal American religious communities are tyrannized over by men who possess more than the power of bishops, yet without their responsibility. Refusing and shrinking from the very name of episcopacy, they suffer all the evils of uncontrolled power, without its accompanying dignity and permanence, or the least guard against its undue exercise, from character, station, prescription, or canonical enactments.

Another singular fact is, the subserviency of Presbyterianism to party and political objects, from which he justly augurs the very worst effects. Another is, the prevalence of what is called religious mania; which, without openly asserting that it has its origin in the peculiar and dreadful scenes of religious excitement, and the prevalent religious infatuation encouraged in the non-episcopal communities, he evidently thinks, finds one of its chief exciting causes in these things. Another fact is, the frequency of the deaths of ministers, whose powers and health rapidly decline under the craving appetite among their people, for excitement and labours beyond human endurance on the part of their teachers.

Although Mr. Colton has thus become an Episcopalian, he speaks very freely on many points connected with our English Establishment. As coming from one who evidently views us with a friendly eye, all that he says (however we disagree with him) deserves our serious and respectful attention; whilst it is both interesting and instructive to read the remarks of one who views us from a distance, and altogether from a point of vision where it is impossible for any native Englishman to place himself.

The very serious charge, more than insinuated against the whole non-episcopal religion of America, that it causes the prevalence of madness in an unusual degree, is one of those things which ought not to be even imagined without very strong grounds; yet we recollect that many travellers, in describing the dreadful orgies of American revivalism, have expressed themselves fearful of such results; and we ourselves were, some time since, much struck by a fact adduced by the writer

of an article in the Quarterly Review; the fact was this,—the prevalence of insanity among the sect called Quakers, in a degree beyond its prevalence among any other class. If we remember rightly, the writer remarked, that from their quiet and retired habits, a very different result might have been anticipated. We believe he traced it up to two causes; one, the circumstance of the very restricted limits within which they are allowed to marry, the sect being small, and constantly decreasing, and yet their marriages being confined to their own people. It is well known that in such cases, it is, throughout the animal world, a fact, that the race degenerates; the Spanish and Portuguese nobility, from the frequency of their marriages within the prohibited degrees of consanguinity, or the narrow circle of noble blood, had degenerated to such a degree, that Southey notices it in his History of the Peninsular War. The other circumstance was, the probability of hereditary taint; it is impossible to read the history of the original founders and converts of Quakerism, without almost a decided conviction of their insanity. The reviewer, if we rightly recollect, adduced also the fact of the descendants of one of the great and leading demagogues of Athens, himself endowed with the rarest talents, having all, in the third or fourth generation, dwindled down into helpless idiots. These are awful and solemn facts for all; and especially to those who suffer themselves to be hurried headlong beyond the bounds of sobriety and the clear path of duty, into all the furies of political agitation, or of religious excitement. The Spanish inquisition destroyed the bodies of men, but the horrible Moloch of fanaticism preys on the immortal intellect.

We conclude with one anecdote from Mr. Colton.

I have just heard of an interesting girl thus driven to distraction, in the city of New York, at the tender age of fourteen, by being approached by the preacher, after a sermon of this kind, with a secretary by his side, with a book and pen in his hand, to take down the names and answers of those who, by invitation, remained to be conversed with. Having taken her name, the preacher asked, "Are you for God, or the devil?" Being overcome, her head depressed, and in tears, she made no reply. "Put her down, then, in the devil's book!" said the preacher to his secretary. From that time the poor girl became insane; and in her simplicity and innocence, has been accustomed to tell the story of her misfortune!—P. 44.

LITERARY REPORT.

A Book of Family Prayer. Compiled by the Rev. WALTER FARQUHAR HOOK, M.A. London: Rivingtons. 1836. 12mo. Pp. xiii. 71.

It is the remark of Dean Comber, that while, on the one hand, our Book of Common Prayer is "so full, that nothing is omitted which is fit to be asked in public;" it is, on the other hand, "so particular, that it compriseth most things which we would ask in private." Indeed their application to *family* use seems to have been in some measure contemplated by the compilers themselves; and, by omitting the state prayers, with some other curtailments, and the institution of a collect bearing more immediately upon domestic wants and circumstances, Mr. Hook has admirably adapted the morning and evening services to that purpose. As the same prayers are used twice at least on a Sunday, at church, two forms have been specially compiled, chiefly from the offices and stated forms in the English and American Liturgies, for the Lord's day; and a selection of occasional prayers and thanksgivings have been added, for the various circumstances of sickness, duty, or danger, in which any particular member of a family may be placed.

Parting Counsels. Two Sermons preached in the Parish Church of Portsmouth, on the occasion of taking leave of the Congregation of the Parishioners. By the Rev. R. B. HONE, M.A., Chaplain to the Earl of Haddington, Curate of the Parish, and now Vicar of Hales Owen, Salop. Portsmouth: Harrison. 1836. 8vo. Pp. 30.

MR. HONE is already favourably known to the public by his "Lives of Eminent Christians;" a work of great utility in these times of scandal and reproach against all that is good and holy in the church of Christ and its ministers. His farewell sermons to his late parishioners show him to be a

faithful follower in the paths of those learned and pious men whose history he has recorded; and, while we rejoice with him in the acquisition of that new preferment which he has richly merited, we fear that his loss will be severely felt by those among whom he has recently laboured. The "Parting Counsels" are founded upon 2 Cor. xiii. 2, and Acts xx. 32; and they speak alike to the affectionate heart and the pastoral fidelity of the preacher.

The Protestant Preacher: containing Sermons supplied by their Authors only. No. 50, The Rule of Faith. By the Rev. JAMES R. PAGE, A.M. London: Baisier. 1837. 8vo. Pp. 117—136.

OF the "Protestant Preacher" we have seen only the number before us; but if the sermon, or rather the *disquisition*, which it contains, is a fair sample of its ordinary calibre, it is decidedly a good one. At all events, the editors, or publishers, do not drag the individuals, whose labours form their stock in trade, into print without their consent and approbation; and so far the publication rests upon an honourable basis. We conjecture that the distinctive epithet "Protestant," means, in fact, *anti-papistical*; as the announcements, by which alone we have the means of judging, have exclusive reference to points of distinction between the Protestant and Romish churches. Mr. Page's subject is the "Rule of Faith;" which, among Protestants, is the "Bible;" and, with Romanists, *tradition*. After exposing the artifice and the unfairness by which Dr. Milner would limit the Protestant rule of faith to the interpretation which each individual may choose to put upon the Scriptures, he proceeds to show that one great object of the *written* word of God is to provide against the uncertainty of tradition, which is necessarily an incompetent channel for the conveyance of truth;

and that Christ himself, not only never appealed to tradition, but condemned it in the most unqualified terms. On the other hand, he maintains that the Scriptures are a sufficient and infallible guide in all matters of faith and practice;—that they themselves assert this sufficiency;—that, whenever the written word has been laid aside, every thing has gone astray; and whenever a reformation has taken place, it has been made in accordance with the written word;—that the apostles “showed by the Scriptures that Jesus was the Christ;”—that the rejection of the authority of Scripture has given rise to the most grievous errors; and that the very purpose for which tradition is set up, as an authority superior to holy writ, is presumptive evidence against it. Such being the evidence, negative and positive, in favour of the Protestant “Rule of Faith,” the author concludes by noticing three objections, which surely are answered by their very inanity. If Scripture is the rule of faith, there could have been no rule at all till the canon was complete; besides which, the Scriptures have not been found competent to decide controversies; and they are liable to be misunderstood or perverted. Verily the church of Rome is an *infallible* proof of the two last positions; and the pope will perhaps inform us what was the rule of faith in the first century, before the apostles had delivered the various traditions ascribed to them!

Biographie Sacrée. Par M. le PASTEUR A. COQUEREL. Deuxième Edition. Paris. 1837.

THIS laborious and useful work does the highest credit to the industry and the talents of M. Coquerel, who is one of the pastors of the Reformed Church in Paris. It contains a distinct biographical notice of every individual mentioned in the Old and New Testaments; in the course of which many scriptural difficulties are investigated and solved; and at the end of each article there is a harmonized index of the texts in which the name is mentioned in the Bible. The compiler has

proceeded upon the principle, that revealed truth is embodied as much in example as in precept; and he has produced a volume which will be of essential service, both in the way of biblical reference and religious education. It should also be remarked, that the principal biographies contain much collateral information, derived from the German divines, and the best writers on Jewish and Egyptian antiquities. A treatise on the Bible chronology, evincing considerable research, and possessing great practical utility, concludes the volume. The book is beautifully printed, in double columns; and comprises above 800 articles, of which some of the more important extend to a considerable length.

A Sermon preached at the General Ordination of the Hon. and Rt. Rev. Richard Lord Bishop of Oxford, in the Cathedral of Christ Church, on Trinity Sunday, May 29, 1836. By FREDERICK OAKELEY, M.A., Fellow of Balliol College, Oxford. Published at the Request of the Lord Bishop. Oxford: Parker. 1836. 8vo. Pp. 18.

ALLUDING to our blessed Lord's peculiar manner of applying any passing event to the purpose of immediate instruction, and inferring from the two striking incidents narrated in his text (Luke ix. 59—62), that things lawful, and even praiseworthy in themselves, become positively sinful, when permitted to interfere with the service of Christ, Mr. Oakley commences his sermon by adverting to the *voluntary* responsibility incurred on the part of the young minister in “putting his hand to the plough,” and the consequent peril of “looking back.” He then proceeds to show that this “looking back” consists in dividing, between God and the world, an allegiance which is due to God only; in yielding to the fascinations of society, the love of popularity, or even to domestic ties and legitimate engagement, a preference before the all-important charge of the clerical functions; and, above all, in open and acknowledged sin. In conclusion, he remarks upon the peculiar

nature of an ordination in the Oxford diocese, which includes the admission into the clerical body of those whose duties are not to be more strictly pastoral; and exemplifies the assertion, that, however difficult, it is not impossible, to combine the character of learning and academical usefulness with that of the zealous christian minister, in the instance of the late Dr. Burton. The sermon is an able and well-executed composition.

Bethlehem; a Poem. By WILLIAM BENNET, Esq. London: Rivingtons. 1837. 8vo. Pp. 14.

THESE stanzas, twenty-two in number,—they can scarcely be called a poem,—are not without poetic vigour; and some few of them are of a higher order than we are accustomed to meet with in similar publications, which are little calculated, if indeed they are designed, to extend very far beyond the limits of the author's immediate circle.

Contemplations and Devotional Reflections on the Prayers of the Church of England, as they are used and appointed for Morning and Evening Service. By THOMAS CARPENTER, Author of "*The Christian's Manual*," &c. London: Hurst. 1837. 12mo. Pp. xi. 232.

The Young Churchman's Manual, in Questions and Answers; containing Reasons for, and Explanations of, the Services of Morning and Evening Prayer; designed as a Supplement to the Church Catechism (for the use of Schools). By a Member of the Church of England. London: Groombridge. 1837. 12mo. Pp. vi. 23.

ALTHOUGH these little works are perfectly distinct in their nature and object, yet we have classed them together as being intended to throw light, the one on the import and connexion of the different portions of the Common Prayer, the other on their internal excellence as devotional compositions. The former will be found an admirable guide to enable the sincere worshipper

of his Maker and Redeemer to "pray with the spirit, and to pray with the understanding also;" and the latter will point out to the "young churchman" the advantages of a *set form of prayer* in general; the peculiar beauty, the appropriate arrangement, of the Book of Common Prayer in particular; the various sources from which its contents have been derived, and the scriptural origin of the entire compilation. Of Mr. Carpenter's book we would briefly observe, that it is drawn up in a strain of earnest piety, at once enlightening the mind with a full comprehension of the sense, and warming the heart into a devout participation in the spirit, of a Liturgy which is only not inspired.

Sermons sur divers Textes de l'Ancien et du Nouveau-Testament, dédiés à l'Eglise Chrétienne réformée de Nérac. Par J. J. ANDUBER. Paris. 1837.

THESE sermons bespeak the conviction of the writer; but John Calvin himself never thundered the dogmas of his *decretum horribile* with greater vehemence than M. Anduber. The title may mislead those unacquainted with the present state of the French Reformed Church; from which the author is a separatist.

Goode on Church Rates. London: Hatchard. 8vo. Pp. 34.

VERY excellent and sound. Sir John Campbell is proved either an unsound lawyer, or one who loves his faction better than his legal reputation. He is proved to have mistaken the *jus commune* of the papal canons for the *common law of England*! Such are the men now in the high places of our law!—We have improved on the days of Horace; he could no longer say—

Navem agere ignarus navis timet; abratonum ægro
Non audet, nisi qui didicit, dare.

Songs of the Sanctuary. London: Hatchard. 1837. Pp. 248.

VERY musical and devotional. A pretty little book for a present.

A SERMON ON THE EIGHTH SUNDAY AFTER TRINITY.

1 KINGS xiii. 6.

And the king answered and said unto the man of God, Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again.

THE occasion of these words has been read to you in the proper lesson for this morning's service; the history contained in which you may understand more clearly, from the following remarks on its different circumstances.

A short time before the events which it records took place, the kingdom of David had been divided, by the rebellion of ten of the tribes under Jeroboam; who established a rival monarchy at Samaria, in opposition to that at Jerusalem. The account of this revolution may be found in the 11th and 12th chapters of the same book of Kings;—where you will read, how King Solomon's compliance with his heathen wives and concubines entailed on his children the loss of the greater part of his kingdom:—how the folly of his son Rehoboam was the immediate cause of the calamity: and, more particularly, with what a wicked artifice Jeroboam, the son of Nebat, endeavoured to make a religious as well as a political, breach between the two great families of Israel and Judah. It had been, till then, the custom of all the nation,—a custom enjoined in the most solemn manner by God himself,—that no sacrifice or burnt-offering should be offered to him in any other place than the temple, which was on Mount Sion: and that all the males of every tribe should come up thither, three times in the year, to worship in the presence of God. But this custom, as Jeroboam apprehended, might be dangerous to the political greatness of himself and his successors. "If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their Lord, even unto Rehoboam, king of Judah, and they shall kill me, and go again unto Rehoboam, king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt! And he set the one in Beth-el, the other put he in Dan; and this thing became a sin, for the people went to worship before the one, even unto Dan. And he made a house of high places, and made priests of the lowest of the people, which were not of the sons of Levi."*

The folly, as well as the wickedness of such a proceeding, it is hardly necessary to point out to you. The exaltation of Jeroboam and his family to the throne of Samaria had been brought about, as we have seen, by the providence of God; and had been expressly foretold by him, through the mouth of his prophet Abijah. Jeroboam, then, might well have trusted, that the same Almighty power, which had made him king, could keep the crown on the heads of himself and his children, without the help of any such crooked policy. Jeroboam might well have feared, that the same sin of idolatry, which, in the case of king Solomon, had been so offensive to God, would be required with still greater severity at his own hands, and those of his descendants; nor can we

* 1 Kings xii. 27—31.

conceive a greater proof of unthankfulness, than that a king, on being promoted to the throne, should employ the first moments of his reign, in debasing the glory, and in transgressing the laws of that Heavenly King who had placed him there. Under such circumstances of folly and unthankfulness, it might have been, perhaps, in the first instance expected, that God would, at once, destroy the work of his hands; and would sentence to severe and unexampled punishment, the seducer and the seduced;—the ungodly prince, and the people, who so willingly complied with his impious devices. This might, I say, have been expected from the justice of God; but with God there is also mercy; and he strikes not the sinner till he hath first called him to repentance.

To both prince and people, in the very midst of their sins, a solemn and most merciful warning was afforded: which, if it had sunk into their hearts thereafter, as it seems to have awed them for a time, might have preserved both prince and people from the destruction which afterwards overtook them. It was on the day which the king of Israel had appointed for the first public performance of his new religious ceremonies, and for setting up on its altar the golden idol, to which he had likened the majesty of Him whom the heaven of heavens cannot contain:—"He offered upon the altar which he had made in Beth-el, on the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and he ordained a feast unto the children of Israel."* The people were assembled,—their prince stood before them, engaged in a solemn act of worship—and both prince and people either had forgotten, or disregarded, the vengeance which, for the like offence, of worshipping a golden calf, the Lord had inflicted on their forefathers in the wilderness. But, as Jeroboam was thus standing by the altar, "there came a man of God, out of Judah, by the word of the Lord, unto Beth-el;" who declared the high displeasure of his master against those vanities, whereby they professed to honour him; and foretold, that the very place where the new religion was begun, should fall into the power of the kings of Judah; and that, on that very altar, should be burned the bones of those idolatrous priests, who now were burning incense around it. And to prove that he, who spake thus, was not actuated by a spirit of enthusiasm, or by imposture,—that he had, in good truth, his errand from God, and that he, who had threatened, was fully able to perform,—he gave a sign, the same day, saying, "This is the sign which the Lord hath spoken. Behold, the altar shall be rent, and the ashes that are upon it shall be poured out." Did Jeroboam believe this warning? His first impression was to secure and punish the seditious madman, who sought, by vain threats, to overcome the dictates of national policy, and who durst insult a king in the midst of his people, and in the sunshine of his power and prosperity. His first impression was to secure and punish him. "He put forth his hand from the altar, saying, Lay hold on him." But, before one of that mighty multitude could execute his command, before a single priest could avenge the honour of the new creed, or a single soldier stand up to defend the king of Israel, one, mightier than the king, had shown forth his power, and Jeroboam's outstretched arm, and his idolatrous altar, were alike smitten by Jehovah. "His hand, which he put forth against him, dried up, so that he could

* 1 Kings xii. 33.

not pull it in again to him. The altar also was rent, and the ashes poured out from the altar; according to the sign which the man of God had given, by the word of the Lord.*

Are you curious to know the state of Jeroboam's altered feelings: when, in the midst of his pride, the visible hand of God thus smote him? Go, ask of the sinner, who has been visited,—when his lusts were hottest, and his pride at its highest pitch,—with some sore disease, or with some great and pressing calamity! Ask your own hearts, what your language has been, when, from a bed of sickness and pain, you have cried bitterly to the Lord for mercy and forgiveness; and for some little time to make your peace, before you went hence and were no more seen! Instead of punishing the boldness of the prophet, Jeroboam becomes a petitioner for his pardon and his prayers. "Intreat now the face of the Lord thy God; and pray for me, that my arm may be restored to me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as before." Well had it been for Jeroboam and for Israel, if this merciful chastisement had produced a lasting effect on the king, and on the people;—a lasting and sincere repentance! But how often do we find that the warnings of God, even when those warnings are miraculous, (though, for the time, they may alarm; though, for the time, they may convince; though, for the time, they may give rise to resolutions of amendment), are forgotten but too soon, when they have been withdrawn; when the tide of business and pleasure has resumed its former channel. I referred you to your own feelings on a bed of sickness, to know, what were the feelings of Jeroboam, when he beheld the altar, by which he stood, swept away, as by an earthquake, and his own right hand dried up and withered, in the act of kingly authority. If you would know how little lasting effect these awful dispensations produced in him, how speedily he returned to his plans of worldly pride, and to the same interested policy which made religion a cloak for ambition; you have only to recollect, how speedily you yourselves, when in health, have forgotten the fears and promises of sickness: and have been ensnared anew by the same temptations, which had formerly led you captive:—Jeroboam's hand was restored; his days were not cut short; and he and his people built up once more the altar, which God's own power had, in a visible manner, cast down!† Therefore it was, as you may read in the chapter which immediately follows, that the same prophet Abijah, who had foretold Jeroboam's advancement to the throne, pronounced, some short time after, a most grievous curse against him and his posterity. The very son, to secure whom in possession of the throne, he had sinned against his heavenly benefactor, was cut off in the flower of his days—while God declared his purpose of "bringing evil on the house of Jeroboam, and of taking away its remnant, as a man taketh away dung." He that died of Jeroboam's family in the field, was eaten by dogs; and he that died in the city, by the fowls of the air. Yea, Israel itself was smitten, "as a reed is shaken in the water;" and was rooted up out of the good land which the Lord had given unto their fathers, "because of the sins of Jeroboam who did sin, and who made Israel to sin."‡

From the early part, then, of the present chapter, we may learn, first,

* 1 Kings xiii. 1—5.

† Ibid. 33.

‡ Ibid. xiv. 16.

the exceeding vanity and folly of attempting, by crooked and sinful means, to further our worldly interests, seeing that these interests, and all the affairs of this life, are in the hands of God ; who, without our help, if he sees fit, may make us great and prosperous, without whose blessing all our labour is but vain ; and whose blessing cannot possibly be looked for by those who seek to found their prosperity on a defiance of his laws. If Jeroboam had not been too anxious to secure the crown to his children, the same God who made him king, might have kept it on their heads for evermore ; but when he sought to strengthen himself against Judah, by schism and idolatry, the hand of the Lord was turned against his house, and his name became a proverb in Israel, for crime and calamity.

Secondly, We may learn the true use which should be made of afflictions sent by God ; and that when visited by his correcting hand, we should pray for deliverance, not only from our present calamity, but from the sins which brought it on ; and from the lusts whereby we shall be again led into the commission of fresh crimes, and into the danger of still heavier punishments. Jeroboam prayed that his hand might be cured : it was cured—and yet he went on offending God, till he had sealed the ruin of his family. If he had prayed for true repentance, for a hearty desire to forsake those sins which had brought down God's anger on him ; for strength to fight against the temptations of pride, and of carnal fear ; and for grace to worship God in spirit and in truth ; and to trust in him only for defence and safety, how different would the consequences have been ! Remember, then, when you are in sorrow or in pain, that you should pray to your Maker, not only for present relief, but for future grace and blessing ; knowing that it is a small thing to be now set free ; if we have the same sinful habits about us, which will soon bring down a new judgment upon us, and that, since all our suffering is the fruit of sin, the surest means of obtaining deliverance is to seek, first, the kingdom of God, and his righteousness !

Thirdly, The last which I shall mention of those wholesome lessons, with which the present chapter abounds, is the great necessity of attending to God's warnings, if we hope to escape his punishments, God seldom sends the last before he has graciously tried the former ; but where his warnings have been slighted or despised, his punishments are sure to follow. Jeroboam was not brought to himself by the drying up of his hand, and by the rending of his altar ; and the days soon came, in which his children withered away from the face of the earth, as the grass withereth under the burning heat of the sun : and his throne, which he had made so strong for himself, was plucked up and cast down, as the stubble before the whirlwind ! Hath God visited *us* with no calamities ? Have no warnings been brought to *us* of his anger, and of our own danger and sinfulness ? Have not his judgments been abroad in the world, to bring the nations to repentance ? Have not his gracious visitations been brought to our own doors, our own tables, and bedchambers ; when, by the sorrows which he sent into our hearts, he taught us how weak we were, and admonished us to apply to him for help and pardon ? O ye, that complain of evil times, why will ye not understand that " foolish men are plagued because of their offences ! " *

* Psalm cvii. 17.

O ye, whose heads have been bowed down by sickness or by sorrow, how long will you set your hearts on a world which ye have found to be nothing else than vanity? How long will ye suffer God to call, while ye refuse to obey his invitation? How long will ye not perceive, that every groan which is drawn from our mortal nature, is, as it were, a passing bell, which warns us of our own approaching funeral; a summons which bids us make ready for the grave, and for the dreadful sentence which must follow?

These pains and calamities are the messengers of God, which tell us that he is on his road to judge the earth. *On his road* did I say? Even now, perchance, he standeth at the door; and blessed, thrice blessed are they whom, when he cometh, he shall find watching!

There are other very useful topics of instruction afforded in this same chapter, by the history and melancholy end of the prophet who bore God's message to Jeroboam; but the time forbids me now to enter on their discussion. Hereafter, by his help and blessing, I may again return to the subject.

R. H.

MISCELLANEOUS.

EXEGETICA.

THE Rev. J. Scholefield, Regius Professor of Greek in the University of Cambridge, has lately published a second edition of his "Hints for an improved Translation of the New Testament." It is a very sensible performance; but, on the whole, so meagre, that we question the propriety of disturbing people's minds about the necessity of a new translation, for the object of effecting so few and unimportant alterations. He has made great use of Bishop Middleton's work on "The Doctrine of the Greek Article;" a work which he has republished also with annotations. The preface contains a justification of his attempt against those who deprecate any the least interference with the present translation; into this controversy we especially wish to guard against being supposed to enter on the present occasion. Since our translation was made, the English language certainly has undergone very great changes, and we believe that many of the objections urged against it ought to be referred to this change, and are not to be attributed to any defects in the venerable translators themselves. We admit, also, that in the last one or two generations much has been done towards facilitating an accurate knowledge of the original text, and the means of arriving at a just interpretation; nay, the laws of Hebrew parallelism first adduced by Bishop Lowth, and lately perfected by Bishop Jebb, and the true doctrine of the Greek article so triumphantly established by Middleton, may be looked upon as nothing less than *discoveries in exegesis*. We are aware, indeed, that the doctrine of the Greek article by Middleton has been impugned, as may be seen by Stuart's book, written with that intention, which is republished in "Clark's Biblical Cabinet;" we, however, (and, we believe, with very few exceptions, we are following in this the opinions of nearly all the great scholars of the last and present generation,) are fully persuaded that Middleton has placed the *general principle* beyond the boundaries of a litigated question. We, there-

fore, cannot retract our opinion, that the publication of that profound work on one of the most abstruse of all inquiries, viz. one intimately connected with the *metaphysics of grammar*, formed a sort of new era in the principles of exegesis. Yet, admitting all this, there is so much to be said on the other side of the subject, and on the evils of disturbing the present translation, that we beg to withhold any decided opinion on the present occasion; and having thus called attention to his book, we shall merely give two or three specimens of the learned Professor's "Hints," selected at random; and intend to follow them up with some, partly original and partly selected, of a still more miscellaneous description, which we trust will be found acceptable to the readers of the REMBRANCER.

"*And if a man also strive for masteries* (2 Tim. i. 5): thus altered—*And if a man also contend in the games.*"

"*Were saved by water* (1 Peter iii. 20): thus altered—*Were saved through the water; i. e. not by means of, but were preserved through it, during its continuance, and brought safe out of it.*"

"*A worldly sanctuary* (Hebrews ix. 1): thus altered—*The holy furniture.* The position of the article determines, that κοσμητόν must be the substantive."

In the same chapter, he thus translates the much litigated passage, beginning at the 15th verse:—

"*And for this end He is the Mediator of the new covenant, that his death having taken place for the redemption of the transgressions under the first covenant, they that are called might receive the promise of the eternal inheritance.* For where a covenant is, there must, of necessity, be brought in the death of the mediating sacrifice. For a covenant is valid over dead sacrifices; since it is never of any force while the mediating sacrifice continues alive."

"*The fruit of (our) lips giving thanks to his name* (xiii. 15): thus altered—*The fruit of lips giving thanks to his name.*"

"*Cursed children* (2 Peter i. 14): thus altered—*Children of the curse, or of cursing.*" The Professor shows that this genitive is not used for a mere adjective, like the phrase *steward of injustice*, for the *unjust steward*, or the *Son of his love*, for his dear Son; but that the persons in this passage do not bear the character of children at all, except (by a Hebraism) in relation to the curse with which the word children is connected. If then divested of this form, it ought to be rendered *cursed persons*: the Hebraism is retained in other places by our translators, as in the words, *children of disobedience*.

"*My ways which be in Christ* (1 Cor. iv. 17): thus altered—*My ways in Christ.*" The article quite unnecessary to be expressed in English.

"*I wrote unto you in an epistle* (verse 9): thus altered—*I have written unto you in my epistle.*" The article, in many places, when translated, is equivalent to the possessive or even the demonstrative pronoun. The verb might very well be translated, *I write*, or *I am writing*.

In a note at page 104, the Professor clears up a difficult passage in the 91st Psalm, by inserting the word *said*, thus; "'Because thou hast said, the Lord is my refuge, and hast made the Most High thy

habitation.' The verb *say* is similarly supplied by our translators in Isaiah xli. 27."

On the above passage from the first Epistle of St. Peter, "*were saved by water*," we have a word to say; the Professor justifies his alteration apparently by a reference to the expression, "*saved so as by fire*" (1 Cor. iii. 15). Now, we suggest with all due deference, may it not mean, by the instrumentality of the fire burning away the *worthless materials*, so as to clear them away, and leave the original foundation untouched? At any rate, this sentence will hardly justify the Professor in the attempt to get rid of the doctrine of *baptismal regeneration*, which we have no doubt lies at the bottom of all the criticism expended on this passage. Even if the man escaped *through the fire*, the ark did not escape *through the water*, but floated on its surface. The salvation alluded to was, probably, that of Noah from the persecutions of an ungodly world. The Greek interpreters, who surely understood their native language, and the whole tenor of the Fathers, and the ancient baptismal rituals, and that of our own Church, refer the passage to baptismal regeneration; they all teach that Noah was saved from perishing in the ark; and that *water was the instrument of his salvation*, whatever is intended by that salvation. We see, therefore, no reason in this case, to depart from our present translation, for the sake of enabling Professor Scholefield to get rid of an *unwelcome testimony*; we would remind him, that the apostle asserts, that baptism, "*which now saves us also*," is the anti-type (not of the ark, as he wishes to insinuate, but) of *the water of the flood*; it is therefore, the *saving*, not *destroying* power of water which is here intended!

We now proceed to lay before our readers some of those *miscellaneous observations on Exegesis* which we have just promised.

Elohim.—There is great dispute about the derivation of this word; it is clearly of a plural form; and some critics maintain, that as the Hebrew has a dual number, therefore the least it can signify is, that there are *three Elohim*; and the most judicious agree, that the word means either *saviours* or *adorable beings*. This word is generally translated *God*, sometimes *gods* in the plural. Thus, in the case of Aaron and Jeroboam, both proclaim before the idols they had set up—"Behold thy Gods, O Israel, which brought thee up out of the land of Egypt;" and again, "The man Micah had a house of gods" (Judges xvii); and Laban says, "Wherefore hast thou stolen my gods?" (Gen. xxxi.) In the last two instances, the idols were evidently *teraphim*, which were only a sort of *cherubic emblem on a smaller scale*; and in the former two, the calves were the cherubic emblems themselves. The word *Elohim*, in all these cases, is evidently meant of the true God himself, of whom these forms were used as the emblem or memorial. The word, therefore, in such cases, should be rendered *God* in the singular, or perhaps, the retention of the original would be preferable: "*These are thy Elohim*."

It is sometimes rendered *angels*, in imitation of the Septuagint; as, "Thou hast made him a little lower than the angels" (Psalm viii.); and "Let all the angels of God worship him," (Psalm xcvii.) In these difficult texts, surely the original word, *Elohim*, had better be retained; this, however, only refers to the Old Testament; for in the New Testament, the adoption

of the word *angels* from the Septuagint by St. Paul, sufficiently points out the duty of a translator; or perhaps it might be still better rendered thus; "*They which are called Elohim.*" In the latter Psalm, it perhaps means the visible heavens and the hosts thereof, which were called and worshipped as gods by the heathen, and are called in Scripture God's angels and agents; or the invisible hierarchies of angels, with the visible thrones and dominions of the earth, viz. kings and princes. Bishop Horne interprets, "all that are called gods in heaven and in earth;" in the former Psalm, we see no objection to take the word as signifying God; man (as his vicegerent upon earth) being only inferior to the Deity himself. However, the ambiguity and difficulties of the original might be effectually represented by the above modes of translation.

The word is sometimes rendered, or taken for, *princes and judges*: as, "Then his master shall bring him to the judges;" and also, "The cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour." The word *Elohim*, here rendered *judges*, evidently from the context, means God himself; for the contest was to be brought to the door of the tabernacle; and accordingly the Septuagint translate, "*the tribunal of God,*" and "*before God;*"—and again; "Thou shalt not revile the gods, nor curse the ruler of thy people." Why not *God*? for this precept of Moses is equivalent to that of the New Testament, "Fear God, honour the king." These singularly mistaken translations will be found in the twenty-first and twenty-second chapters of Exodus. Again, "I have said, Ye are gods;" and "He is a judge among gods," (Psalm lxxxii.): here, no doubt, the word *Elohim* does signify *princes* or *magistrates*; as also in the history of the witch of Endor, where (speaking, as the context shows, of the single apparition of Samuel), the woman says: "I saw gods (*Elohim*) ascending out of the earth;" but still, since even in these places the original meaning is God, and the name is only attributed to men who are by station advanced to such *supremacy* as to resemble him in that respect,—even here, we would not render *princes or judges*, but either retain the original word *Elohim*, or its literal translation, *God*: thus, in the above places, we would render "*Those who are called the Elohim, (or, who are as God,) stand in the congregation of the mighty God; (El) He (that is, the mighty God) judgeth among them who are called the Elohim; "I have said, Ye are called the Elohim;" (or, are as God)—the meaning is, that the princes were as God in the congregation, or invested with supreme power, but yet, as they judged the people, so God himself judged among them, and was supreme over them.* In the other case, we would render the words, "*I saw one like those who are called the Elohim ascending out of the earth.*"

A similar use of the word *god* for *princes*, seems to occur in the phrase, "Sons of mighty gods," (Psalms xxix. and lxxxix.), although the word there is not *Elohim*, but *Elim*, the plural of *El*; for these places seem to have a special reference to the heathen princes, who were so called, as being the worshippers of, or affecting to claim their descent (like Alexander the Great, and Augustus Cæsar) from "*celestial powers.*" In short, we think the word ought never to be translated in the plural, except where it is applied to *false gods*.

The importance of this word must be our apology for the length of the above observations ; and we would further, if possible, endeavour to retain it in a translation, in such a manner as to convey the knowledge of its *plural form* to the English reader. Its plural form is so remarkable a fact, and is so frequently adduced in controversy on the doctrine of the Trinity, that we would suggest whether it might not be proper to translate *occasionally* in some such way as in the following passages.

"In the beginning, *God* the Elohim created heaven and earth... In the day that *God Jehovah*, the Elohim, *even he* created the heavens and the earth... Hear, O Israel : *God Jehovah*, even the Elohim, is one Jehovah." We mean, of course, only an *occasional* use of this periphrasis *Jehovah*. We think this word ought to be retained everywhere throughout the Old Testament, where it occurs in the original, as thus : "Jehovah said unto my Lord, Sit thou at my right hand."

The Red Sea ; rather the sea of Edom or Idumea. It is sometimes in Scripture called *Yam Suph*, or "the weedy sea," from the large quantities of white coral, bearing a perfect resemblance to plants, with which it abounds. Bishop Horsley, in these places, beautifully translates, "*the coral sea*."

Aram.—There are several geographical terms in Scripture, which are rendered in our translation without any reference to uniformity : sometimes, when the word is compounded, the whole phrase in the original is retained ; sometimes a part, sometimes the whole, is translated. Thus, *Aram Naharaim* is rendered Mesopotamia ; we have also, Syria of Damascus, and Padan Aram :—now, could any English reader, in these renderings, so utterly discordant, of Mesopotamia, Syria of Damascus, and Padan Aram, ever see that they were all parts of *one and the same* extended region ? and is our knowledge of ancient geography such, as to justify us in making the limits of modern Syria co-extensive with the boundaries of the original Aram ? How far better to retain the original word *Aram* in all cases ! The adjuncts to it ought evidently to be translated. Thus, as we have Arabia divided into Felix, Petraea, Deserta ; so we have in the Old Testament, *Aram Naharaim*, or *Aram of the two rivers* ; *Padan Aram*, or *the Plains of Aram* ; and *Sede Aram*, or *the Fields* (i. e. cultivated parts) of *Aram*. Thus also, *Ashtaroth Karnaim*, should be *Ashtaroth with the two horns* ; *Kirjath Jearim*, *Kirjath of the two marshes* ; and *Pi-hahiroth* is evidently not a proper name, but simply means the mouth (or pass) of the mountains. The word *Cush* is sometimes retained, sometimes translated : we would retain it everywhere, for the sake of uniformity, and because it is doubtful whether the modern name of Ethiopia suggests at all the same boundaries as were comprehended in the ancient Cush. *Egypt* also is in the original called *the land of Mizraim* : and it is still called by the natives the land of Mitzr ; it also bears in the Old Testament the name of Rahab, and is divided into Pathros (Upper Egypt), and Capthor (Lower Egypt, or the Delta). This, however, is one of those instances in which usage has so far fixed the translation, that, perhaps, propriety must be sacrificed to it.

Jear.—"Lo, we heard of the same at Ephratah ; we found it in the fields of (Jear) the wood," (Psalm cxxxii.) Houbigant thus beautifully

explains this verse: "The sentiment is this:—God [and his ark were formerly said to dwell, at *one time* in Shilo of Ephratah, at *another time* in the fields of the wood, (*i. e.* of Jear, or Kirjath Jearim;) and Israel was forced to go, now to one place, now to another, for the purpose of worshipping before the Divine presence. 'Now, at last, rest from thy frequent removals, O Lord, and let thy continual abode be in this temple which I shall build.'"

Psalm cxxxix.—"My skeleton was not concealed from thee, nor my fine-woven covering, what time I was fashioned in secret, in the nether regions of the earth. Thine eyes beheld my shapeless lump, and in thy book all of them were written; all the while they were forming, while as yet they were not united."

My skeleton; my fine-woven covering.—These two words describe the two principal parts of which the human body is composed; the bony skeleton, the foundation of the whole; and the external covering of muscular flesh, tendons, veins, arteries, nerves, and skin; a curious web of fibres [rather, a piece of embroidery, as the derivation implies]. The Septuagint render both these words by substantives. Kennicott justifies the rendering of the last clause; his words are "Dum nondum esset unio inter eos."—Bishop Horsley.

The beauty of holiness;—rather, the pomp of holiness, *i. e.* the ceremonial of the temple service.

Meat-offering and drink-offering; rather, bread-offering and libation.

Psalm xcv. *Let us make a cheerful noise.* The verb, to *make a noise*, here signifies the mingled din of voices and various instruments in the temple service; hence a periphrasis is required in translation: Horsley renders it, "Let us raise the loud peal of melody."

Genesis i. *Great lights;*—rather, luminaries, it being a different word from (*aur*) light.

Firmament.—This is a very absurd word, borrowed after the Septuagint from the early Greek philosophy; the original signifies an *expanse*, being derived from a word signifying to *make thin*. It should be translated, atmosphere.

Genesis iv. *Harp and organ.*—These words must strangely mislead an English reader; the old expression in another place, *viz. strings and pipes*, probably conveys a meaning more in accordance with the simplicity of these early and rude instruments. We may, however, remark, in justice to our translators, that *the organ* of their day, which excited the wrath of the Puritans and of the Scotch, as "*a papistical kist fu' o' whistles*," was really a very contemptible affair. Such instruments were commonly called "*a pair of organs*;" and we may judge of their little value, and their very limited size, by the fact, that they were, in the days of puritanical sacrilege, frequently sold to the keepers of taverns, and set up in their ordinary rooms of entertainment, for the regalement of the company!

"They took the carved image, the ephod, and the Teraphim, and the molten image." (Judges xviii.)

The very same word here translated *carved image*, is, after the interval of only a single verse, rendered *graven image*, one of those many instances of that needless departure from uniformity which so much obscures our Authorized Version. The words *carved* and *graven* too,

which are here used as synonymous, are certainly now very distinct in meaning, being applied respectively to wood and metals. Any one, moreover, from the words quoted, would image there were two separate images, one carved and the other molten; the latter word, however, here and everywhere else, only means the *metallic covering* with which the carved wood was overlaid, and frequently occurs in the same connexion with the carved image of wood; indeed, it is quite omitted in the next verse but one, as if to show it was not a distinct thing from the image mentioned; and the order of the words moreover is changed. Perhaps, the version should be thus: They took the carved image of wood, *with* the ephod; even the teraphim, even the carved image of wood overlaid with metal. The image of wood overlaid with golden or silver plates, and the teraphim, were evidently *one and the same*.

"Ye have heard that it was said to the ancients, Thou shalt not commit murder; and whosoever hath committed murder, shall be liable to the judges: but I say unto you, that every one who is angry with his brother causelessly, shall be liable to the judges: but whosoever hath said to his brother *Raca*, shall be liable to the sanhedrim: but whosoever hath said *Moreh*, shall be liable to the gehenna of fire," (Matt. v.)—The important differences between this and the common version, will be immediately apparent. We have here three different degrees of crime, and three different degrees of punishment respectively adjusted to each, according to its place in the scale of moral turpitude. The retention of the Hebrew word *Raca*, in the one place, as the representative of abusive and contemptuous speech, requires that the word in the subsequent clause, which is the representative of uncharitable language and execration, should also be a Hebrew word, and be retained in translation, for the sake of uniformity. Again: the word *judgment* certainly does not convey to the English reader the idea of a court of justice; this can hardly, perhaps, be done, except as above, by the change of the abstract into the concrete.

The judges and the sanhedrim, or the sentences pronounced by them, are clearly *temporal punishments* only: they are indeed *emblematic* of different degrees of eternal punishment hereafter; yet still, in their *simple* meaning here, they are only earthly punishments; and, as such, constrain us to interpret the last also of a *temporal punishment*. Although, therefore, the word *gehenna*, everywhere else in the New Testament, is taken in a metaphorical sense, yet the context here compels us to give it its first and literal meaning; uniformity requires this; but, like the two former punishments, it is only a temporal infliction, as *emblematic* of an eternal one!

S. C.

GEOLOGY.

BUCKLAND'S BRIDGEWATER TREATISE.—REPLY TO "E. O." AND "A
CONSTANT READER."

IN the last Number appeared two letters on the subject of the review of the above work, which has been published in the CHRISTIAN

REMEMBRANCER. We are not at all offended with the observations of either "E. O." or "A Constant Reader," because, in the first place, we invited criticism, and, in the next, we consider it only fair that both sides of a question should be heard. Nevertheless, as these writers have greatly misrepresented our opinions, and do not appear to have the clearest possible views of the subject on which they have written, it is only a duty to that subject, and to ourselves, to point out the errors into which they themselves have fallen in endeavouring to set us right.

First, then, in reply to "E. O." This writer begins by telling us, that he is "one of those *old-fashioned* Christians, who *believe* the Bible rather than the Geological Transactions, and place more confidence in the *record* of Moses than in the hypothesis of Dr. Buckland." If "E. O." does not, we should say he is neither a new-fashioned nor an old-fashioned Christian,—i. e. no Christian at all. But how stands the case with this most fallacious sentiment? There was never, with the reviewer, the slightest inclination to question "*belief*" in the Bible; the whole of his observations went to *establish that belief*: and, as to the "*record*" of Moses, so far from shaking "*confidence*" in it, the whole object of the "*hypothesis*" of Dr. Buckland is to show that the "*record*" of Moses is *entitled to the fullest trust*. "E. O." does not perceive that it is not the "*record*" of Moses which is questioned, but the *understanding of what the record means* that is attempted to be explained. "The Geological Transactions" have never contained a syllable in contradiction to the "*record*" of Moses; and the principle which guides the publication of those Transactions is this quotation from the mighty Bacon:—"Quod si cui mortalium cordi et curæ sit, non tantum inventis hæreret, atque iis uti, sed ad ulteriora penetrare; atque non disputando adversarium, sed opere naturam vincere; denique non belle et *probabiliter* opinari, sed certo et *ostensive* scire; tales, tanquam veri scientiarum filii, nobis (si videbitur) se adjungant." (*Novum Organon, Præfatio.*) Had "E. O." ever read the "Geological Transactions," he would never, for the sake of antithesis, have represented them unfairly.

"E. O." tells us, that to "*all but geologists*" the connexion between verse and verse (1 and 2 of Gen. i.) is so close and natural, it refers to the same event. "*All but geologists!*" We thank "E. O." for this remark; because, by it, he puts geology into a higher scale than we have done. If "E. O." will turn to page 9, he will see that *Augustine* was one of those who held our opinion. Was Augustine a geologist? Or will "E. O." think Augustine's opinion of *less* value than his own? There were many others of the primitive Fathers who held the same opinion, and yet never heard of geology. (See p. 91.)

"E. O." goes on to attempt to involve us in a dilemma, by telling us, we consider the globe originally had a similar *form* to its *present* one; and that this is contrary to the Bible, which says, "*the earth was without form*;" and that we say it was clothed with vegetation, whilst the Bible says it was "*void*." This betrays a want of candour on "E. O.'s" part. We have never said this of the same period of time, nor have we ever written any thing so preposterous of the *words* of Scripture. Had "E. O." read our review, to which his remarks profess

to be a reply, he would have seen that we are perfectly consistent, and that the expression, "without form," is explained to be incorrect, not only on our own hypothesis, but on the interpretation of Theophilus, who, living in the second century, was no geologist. (See note, p. 10.)

"E. O." has a third misrepresentation. Where have we ever said, "Light had been previously made, and then annihilated?" Dr. Buckland has proved, by the most careful examination of the eyes of fossil animals, that light certainly existed in the primordial state of things: the Bible says, at the period immediately before the "first day," "darkness" was on the "face of the deep;" it then explains how the light was made to *appear*; but it does not say it was *then* created or made. Surely "E. O." cannot mean to state, that our assertion (p. 276) respecting the re-making of the "*firmament*," implies the re-making of "*light*?" If so, it is of little use to refute him.

"E. O." refers to the fourth commandment, and says it is not true, if there be a primordial period. Does he, then, mean to say, that the meaning of the words *created* and *made*, are so completely defined that they cannot refer to the whole period of the earth's existence from the beginning,—and that, supposing our notions correct, it was intended to tell the Israelites that "all that in them is," referred to the dead and fossilized bodies in the earth's strata, as well as to living vegetable and animal beings? If so, does he believe that in six natural days those strata could be consolidated, and were consolidated? Let him read over again our "long eulogy," as he calls the review in question, and he will find such an objection answered. The mention of the *sea*, in the fourth commandment, clearly shows that that commandment speaks only of the earth as it was "accommodated for man" during the six days,—because the matter of the sea existed before the first day. As to the illustration of "the terrestrial globe well-made and perfect," if "E. O." had been the original maker of that globe, he would *not* tell "a palpable falsehood" in saying "he had *made* it," after having altered its surface as he pleased. There can be no analogy between the cases, unless "E. O." put himself into the same position altogether respecting the model globe, as the Creator is in respecting the earth. Such reasoning is no illustration whatever.

"E. O." quotes Heb. xi. 3. We are as well aware as he can be of the meaning of the passage; but still we ask, why did the apostle talk of *worlds*? He alluded, no doubt, to the whole visible creation,—to the sun, and moon, and stars, as well as the earth; and the doctrine was, not that the word of God merely made what was made in the six days, but that "in the beginning" of creation the Son of God, out of nothing, made the whole masses of worlds which roll through the universe. We allow all this, and still adhere to our hypothesis; and so allowing it, on the authority of the apostle, we throw back upon "E. O." himself his reproof about the "casuistry which wrings a meaning out of the Bible different from its literal and grammatical sense," and his insinuation about "*perversions*" that "spring from Socinianism." If there be any Socinianism in interpreting Heb. xi. 3 as we interpret it,—or in extending, instead of diminishing, the field of creative power, wisdom, and goodness, we are willing to be called Socinian, or any thing else "E. O." pleases. He may not know that the writer of the

review has published several pamphlets against Socinianism, and made pecuniary sacrifices to put it down. If the "*literal and grammatical sense*" of words be the ground of "E. O.'s" jealousy, we shall be greatly obliged to him to furnish us with the "*literal and grammatical sense*" of "*κατηρισθαι τοὺς αἰῶνας ῥήματι Θεοῦ*," so as to prevent any difficulty or possibility of "casuistry" or "perversion."

There is one observation of "E. O." to which we fully subscribe:— "The divine revelation of a fact *must* be true." It is upon this axiom that we have argued all along; but it by no means follows that because "divine revelation of a fact *must* be true," therefore there can be no other facts relating to the earth *not revealed*. "The creation," he says, "is a revealed fact, which we could not otherwise have known." If by this "E. O." means to say, that it is only by revelation we could know *who* was the Creator, we fully agree with him; but if he means to say, that natural religion, or geology itself, would not establish the fact of a *creation*, we beg to say that such an opinion not only contradicts common sense, but revelation into the bargain; for we are expressly told by St. Paul, that "the eternal power and Godhead" of the Creator may be "understood by the things that are made." (Rom. i. 20.) In this view of the case it is we esteem geology as the handmaid of truth; and it is because Dr. Buckland has so completely established the truth of the apostle's words, that we deemed it our duty, in discussing the subject of his book, to enter upon the "long eulogy" of which "E. O." complains.

The quotation from Cowper may serve as a poetical tag to a prosy reproof, but those lines do *not* contain the point in question; for geologists of the present day (certainly the Reviewer) do not drill and bore the solid earth to disprove the chronology of Moses, but to illustrate his cosmogony. We are not aware that Moses has "*revealed the date*" of the "solid earth." If so, the matter is no longer one of dispute or doubt; and the host of primitive Fathers, modern divines, and evangelical writers, who think the phrase, "*in the beginning*," not exactly assignable to a particular hour, day, month, or year, are unquestionably "equally to be condemned by the Christian" with the "casuistry which wrings a meaning out of the Bible different from its *literal and grammatical sense*," and "the perversions that spring from Socinianism." "E. O." has merely repeated the chime which has been echoed year after year since geology has been studied; and in replying to these positions of his, we have merely desired to show that he ought to have made himself acquainted with the Reviewer's real sentiments before he condemned them. It may be, that the Reviewer has as deep a sense of his responsibility as a biblical critic as "E. O." has, and that his desire to advance scriptural truth is as great as "E. O.'s;" he would not say more, nor will he retort a charge of *prejudice*, in return for the compliment about Socinianism.

2. We turn now to the Letter of "A Constant Reader." His "observations" are made, it appears, "*on the writer who has lately reviewed Buckland's Geology in the REMEMBRANCE*;" he will, therefore, pardon that writer, if he offers a few observations in return on "A Constant Reader."

He first accuses the Reviewer of *adopting* the interpretation of the

word "days," which assigns to it "periods of enormous lengths, and not natural days of twenty-four hours." If he will, however, turn to pp. 90 and 283, he will see that the whole of our argument about the word "days," is to *prove*, that they were *not* "periods of enormous lengths, but that THEY WERE natural days of twenty-four hours." This is not fair on the part of any reader, whether "constant" or variable.

He next charges us (p. 280) with error in *assuming* that "the Deity would recreate animals a second time." We have never *assumed* this. We merely suggested a way of reconciling some apparent geological difficulties, and added,—“but IF it should be ever allowed, that *exactly* the same *species* may have been twice created, the objection of Eretzsepher would lose its weight.” Should this *never* be allowed, Eretzsepher's objection could not so be refuted (see p. 277). But “A Constant Reader” is not *well-read* in the subject he speaks of. “No one, surely,” says he, “would be bold enough to assert that the *existing* races are not the *lineal descendants* of the *same* races exhibited to us in the charnel-house of geology.” We are sorry to inform “A Constant Reader,” that NO ONE who knows *any thing whatever* about *species* could assert any thing else. Any elementary book on comparative anatomy will show him the utter impossibility of such a *lineal descent*; and if “A Constant Reader” could prove his position of the possibility, he would deserve the highest honours which the whole philosophical world could confer upon him. There has been but *one person* “bold enough” to maintain “A Constant Reader's” idea, viz. M. Geoffroy St. Hilaire, who, in a memoir, published by the “Académie de Sciences,”* has endeavoured to show that he could, by various modifications of heat, dryness, &c. produce predetermined monstrosities in animals; but even he, with all the aids of his acknowledged skill and science, never went further than to suggest, that “nature aided by time” might do what experimentalizing could not, and that we ought not to doubt that such monstrosities might be perpetuated. M. Geoffroy St. Hilaire, however, never established the truth of his suggestion. “A Constant Reader” ought to know, that *species* can only propagate “after their kind,” and that their peculiarities must be permanent; therefore the fossil parents could only propagate species like themselves.† What, then, will “A Constant Reader” say to be told, that, except in some cases,—the consideration of which led us to our remarks given in p. 280,—the “charnel-house” of geology contains nothing but species altogether different from any now existing?

There is much sound sense in what “A Constant Reader” goes on to say respecting the different provinces of “the book of nature,” and “the book of revelation;” and herein he falls into the very same train of reasoning as was condemned in Professor Sedgwick, when he

* Sur les “Rapports de Structure Organique et de Parenté qui peuvent exister entre les Animaux des âges historiques et actuellement vivans, et les espèces antédiluviennes et perdues. Par M. G. St. Hilaire. Mémoire lu à l'Académie des Sciences, le 23 Mars, 1829.” There is a good critique upon it in Ferussac's “Bulletin des Sciences Naturelles,” Sect. 2, tom. xx, p. 144.

† The subject is treated of at full in Lyell's Geology, vol. II, fifth edition, pp. 360—442.

ventured to point out this perfect distinctness of subjects. Revelation is, no doubt, a matter of *faith* only—Science is, on the contrary, a matter of experience; but neither will contradict the other; if there be but philosophic truth and moral truth in the recipients. We fully agree with "A Constant Reader" in all his warnings, and all his encouragements, in the pursuit of geological truth, and refer him in return to the excellent Sermon of Mr. Professor Powell, before the University of Oxford, March 8, 1829, entitled, *Revelation and Science*, a notice of which may be found in the CHRISTIAN REMEMBRANCE, Vol. XVII. p. 23.. That notice represents the Reviewer's opinions.

Respecting the remarks made by "A Constant Reader" on the preservation of the animals in the ark of Noah, let us, however, observe, that on one occasion God shut the mouths of lions in the den where Daniel was; and again, also, in the case of the false prophet, who was *slain* but *not eaten* by the lion; and that in Isa. xi. 7, and lxxv. 25, the lion is predicted to eat straw, like the ox, as an emblem of peace—a simile, however, which has, no doubt, a real bearing upon the condition of the animal in the ark. Nebuchadnezzar, on the contrary, was made to eat grass. And what marvel, if we admit, that with God all things are possible? It does not appear to us necessary to assume, that carnivorous animals were first created *after* the deluge, because in the ark they might have lived on vegetable food, and no doubt did so; for, in Gen. i. 30, "the green herb" was "given for meat" to "*every* beast of the earth." There is great probability that the animals which entered the ark were *young*, for they were destined as much for sacrifice as for replenishing the world; and if so, it is likely that they might never have developed the ferocity of their natures; and that to young creatures vegetable food would have been as nourishing as flesh. There are, we know, several examples of carnivorous animals feeding on vegetables, and the contrary: on the coast of Galway, for instance, the cows of the Irish peasants will eat the fish thrown up by the sea. Carnivorous creatures in the ark might, therefore, forego flesh for vegetable diet, without the necessity of supposing, that none of these species were created till after the deluge, and so no violence would be done to the sacred narrative, where it says, God "*rested on the seventh day from all his work which he had made.*" Theodoret says the food (Gen. vi. 21) was vegetable only (in Gen. i. 29). It may be still a question with "A Constant Reader," whether the "labours of writers in the department of natural theology" have ever convinced an infidel. But if not, what then? It is "*the fool*" only that "*saith in his heart there is no God;*" and even if atheism still remains rampant upon earth, it is not less the duty of the man of science to attempt "*to vindicate the ways of God to man;*" if not to convert the infidel, at least to confirm and strengthen the faith of the young and unestablished believer.


We have never attempted to explain all the difficulties of our subject, but if only *one* is removed, we will bear all the hard knocks of all our "Constant Readers," as long as they please to bear our speculations with reproof or reproach. If they can *disprove* our positions by "*rigid criticism,*" let them do so: we do not value them one drop of ink. If they *are* hostile to truth, let them perish; if, however, they maintain truth, they will "*stand in the evil day.*"

The next charge against us is, that "the Reviewer has connected the doctrine of the invisible world with the geological arguments (p. 285)." The only *apparent* incorrectness in our remarks is, perhaps, in considering the word *Tartarus* to be an equivalent for "prison," in 1 Pet. iii. 19, for which there is authority;* and in interpreting the expression "*κατωτέρα μέρη τῆς γῆς*" (Eph. iv. 9) to mean the *interior*, instead of the *surface* of the earth. We are not unaware of the opinions of the commentators on these two passages; but if this expression mean the *grave*, since, during his death, our Saviour's soul went into Hades, it is not stepping beyond the strict limits of possibility to interpret "the lower parts of the earth" to include the place of departed spirits. That the word *Tartarus* does not occur in 1 Pet. iii. 19, is true; but Hades comprehends *Tartarus* as well as *Paradise*, or *Abraham's bosom*, as is well known, not only to the classical but to the biblical student, for in this respect the old Greek and Roman doctrines correspond exactly with those of the Jews. In 2 Pet. ii. 4, where *Tartarus* is alluded to, there is mention made of the chains of darkness; and in Jude 6 the same figure is again introduced, a figure derived from the furniture of a prison.

It is not noticed by the commentators that St. Peter has *three* illustrations: the *first* from the *primeval* angels; the *second* from the *antediluvians*; the *third* from the *postdiluvian* inhabitants of Sodom and Gomorrah (2 Pet. ii. 4—7); and we cannot subscribe to the notion of those "judicious commentators," who, in their explanation of 2 Pet. ii. 4, overlook Jude 6.

"A Constant Reader" has mistaken our allusion to Luke viii. 31. We have, it is true, connected, and upon just grounds, the abyss with the sea, which originally came from the abyss, as well as during Noah's deluge; and as the sea, so all deep waters (see Cocceius, in Gen. vii. 1); but we have not *explained* how the connexion is now kept up; or how, by perishing in the waters, the swine no longer held the evil spirits, which must, after the death of the swine, though permitted at their own request to enter into the herd, have gone *some whither*, unless it is supposed they still inhabited the *dead swine*. Though not departing at once to their own place, the abyss of darkness, they still might depart as certainly after the intermediate possession of the swine. As to the word *sea*, we did not consider the lake properly *the sea*. The word *sea* in our version for *lake* is obtained from Luther's version, who for *lake* uses the word *sea*. Porphyry, however, blames the Evangelist for calling the lake, *sea*; and St. Jerome shows that it was *sea*, according to the Hebrew idiom: this is all we have meant.

"A Constant Reader" seems to think that geology can gain little

* The following is from Schleusner:—Φυλακή. . . omnis locus, in quo aliquis velut captivus et invitus conclusus tenetur, speciatim: *infernus TARTARUS*. Sic legitur in N. T. 1 Pet. iii. 19. τοῖς ἐν φυλακῇ πνεύμασι. scil. 861. vel κατακεκλεισμένοις, animis corpore exutis, quæ nunc in *Tartaro* (quem poëtæ veteres ferreas portas habere fingebant. Vide Homer. *Iliad.* ἡ v. 15. Virgil. *Æn.* VI. v. 548. seq.) conclusæ tenentur. Syrus recte h. l. interpretatus est  in inferno. Apoc. xxi. 7. ἀνέσται ὁ Σαραῦς ἐκ τῆς φυλακῆς αὐτοῦ.—See also Lucian, *De Luctu, sub initio*. We refer "A Constant Reader" to Dr. Macknight.

by the application of such texts; and blames their employment. The only object for their employment was, to gain an additional argument for the earth's antiquity:—we have said already that it is "too mysterious to dogmatize upon," and have renounced all wish to retain the argument, if in any way not strictly correct. (See pp. 284, 285.) But we must protest against the idea, that we have any wish to involve the sublime doctrines of "*pure revelation*" in a geological argument. Nor have we the slightest intention to place the latter on an "equal foundation" with the former, or to esteem it of "equal importance." Let geology remain in its own element. The time must come, when all doubt will be cleared away, and it will be seen, even by those who now dispute its claims, to be a powerful aid in the illustration of truth.

We do not wish to add a single personal observation to the preceding remarks; but we shall direct the attention of "E. O." and "A Constant Reader" to the Reports of Mr. Hopkin's Paper, read before the Cambridge Philosophical Society, on the consequences of the supposed fluidity of the interior of the earth, as given in the last number (p. 391). They will there see, that it is possible that the earth may contain receptacles in its interior, as demonstrated by science, and that it is not, what many believe, a solid mass of hard matter.

NECESSITY OF IMMEDIATELY PETITIONING FOR CONVOCATION.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—There never has been, in the history of the country, since the suppression of Convocation, so favourable a period as the present for pressing the revival of that *essential* body. I cannot believe that an extensive application to the Throne from Clergy and Laity, could fail of success. Let the Convocation themselves, the Universities, the Clergy by Deaneries, petition. Can the dangers of the Church be aggravated by *any thing*?—*may* they not be stemmed—(*must* they not?) by Convocation?

SYNDICALIS.

POLITICAL RETROSPECT.

DOMESTIC.—The eventful reign of William IV. closed on the 20th instant. The lamented monarch died as he had lived, a Christian and a Churchman. He received the Sacrament of the Lord's Supper from the hands of the Archbishop of Canterbury, on the 19th. The reign of William IV. is one of the

most disastrous in the annals of this country; but, with this, the late king is not fairly chargeable. The fatal bill of 1829 left the monarch at the disposal of the papists and destructives. His own determination to support the Church was evinced in his celebrated speech to the bishops, and in his ejection

of Lord Melbourne and his colleagues from office, when the first overt attack was made on the Church in Ireland, which the king declared he would rather die than countenance;—the sacrilegious faction, who, by the admission of the papists into parliament had obtained a complete control of the Commons, forced upon the king and the country a ministry pledged to the destruction of all that was holy, venerable, and excellent in the Constitution. The king not unfrequently exhibited, in no unequivocal manner, his indignation at the thralldom in

which a popish and infidel faction had bound him. It must now be the endeavour of the Conservatives to rescue his successor, Queen Victoria, from this debasing and ruinous coercion. Firmness is indispensable. No private consideration should influence a single vote. Every man who can command this invaluable privilege should use it exclusively for his Church and country. If this be universally done, we have no apprehension; otherwise, the results may be such as all may conjecture, but on which we have no wish to dwell.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

VENERABLE ARCHDEACON MUSGRAVE, B.D., AND THE REV. THEODOSIUS BURNETT STUART.—The parishioners of Whitkirk, Yorkshire, lately entertained the Venerable Archdeacon Musgrave, the Vicar, and the Rev. Theodosius Burnett Stuart, the Curate, to a handsome cold collation, Richard Bassett Wilson, Esq., of Seacroft Hall, in the Chair; when a beautiful massive salver was presented to the former, and an elegant silver tea service to the latter, on occasion of their resignation of their pastoral connexion with that parish. The inscriptions on the plate, expressive of the feelings of the parishioners, were as follows:—

“Presented to the Rev. Charles Musgrave, B. D., Archdeacon of Craven, and Vicar of Whitkirk, by his parishioners, as a memorial of their grateful acknowledgment of his zealous and faithful ministrations, and in token of their deep regret at the termination of his pastoral superintendence.—May 29th, 1837.”

“This tea-service is presented to the Rev. Theodosius Burnett Stuart, M.A., Fellow of Queen's College, Cambridge, and Curate of Whitkirk, by the parishioners, as a memorial of the grateful sense which they entertain of his laborious and unceasing exertions in the faithful discharge of his ministerial duties.—May 29th, 1837.”

A rich diamond ring was afterwards presented to Mrs. Musgrave, at the Manor-house, by Mrs. Scholefield, in the name of the parishioners, as a testimony of their affection and esteem.

REV. WILSON BECKETT.—The Rev. Wilson Beckett, Curate of Northallerton, has been presented with a most elegant and superb piece of plate, the gift of his parishioners, in token of their approbation of the zeal and ability with which he has for several years discharged his ministerial duties amongst them. The reverend gentleman is about to leave Northallerton, having recently been appointed to the Vicarage of Heighington.

REV. R. DAWES.—The members of Downing College, Cambridge, formerly pupils of the Rev. R. Dawes, Rector of Somborne, Hants, have subscribed for the purchase of a piece of plate (consisting of four side dishes), to be presented to him as a mark of their respect and attachment, and as a testimony of the uniform kindness and good feeling which he had always exhibited towards the undergraduates during the long period of his being tutor of the College.

REV. J. V. AUSTIN.—A silver tea service has been presented to the Rev. John Valentine Austin, by the parishioners of Cuckney, Derbyshire, in testimony of their estimation of his character as a christian minister, and for the zeal and ability with which he has discharged the sacred duties of Curate of the parish; and the regret

they feel at his departure from the scene of his spiritual exertions. The sum of seventy pounds has been subscribed, fifty of which was expended in the purchase of the tea service, on which was engraved an appropriate inscription, and the overplus deposited in a purse likewise presented to the reverend gentleman.

PRINCIPAL OF BISHOP'S COLLEGE, CALCUTTA.—The following communication has been received by the Vice-Chancellor of Cambridge, from the Rev. M. A. Campbell, Secretary to the Society for the Propagation of the Gospel in Foreign Parts, who dates from No. 4, Trafalgar-square, London:—

"In consequence of the expected return to Europe of the Rev. Dr. Mill, Principal of Bishop's College, Calcutta, whose term of service has expired, the Society for the Propagation of the Gospel in Foreign Parts wishes to engage a proper person to succeed him in that important office. The qualifications required in a Principal of Bishop's College are thus described by Bishop Middleton:—'The Clergyman sent out to conduct the labours of the College must possess considerable endowments; he, of course, especially, who is to be at the head of it: they should be, if not distinguished for general scholarship, at least respectable divines, acquainted with the Scriptures in the originals; of frugal and laborious habits, and possessing a talent for languages; and without a certain ardour of character, and deep feeling of the importance of the duties committed to them, and a disposition to value success in such an enterprise more than that in any other human pursuit, they would not, I fear, answer the end proposed. The senior should not, I imagine, be more than thirty years of age.' The salary of the Principal is fixed at £1000 a year, with a retiring pension of £500 a year after the expiration of fifteen years' service."

MUNIFICENT BEQUEST.—We are told that a very splendid grant towards the fund for providing additional churches in the destitute parts of the Metropolis and its suburbs, has been lately made. Mrs. Hindman, a wealthy and pious lady, who during her whole life was much attached to our national religion, and felt a deep interest in the spiritual welfare of her fellow-creatures, has bequeathed the sum of £80,000 for the erection of new churches in our large metropolis, which has been placed at the disposal of the Bishop of London, under the control of the Rev. Mr. Dodsworth, appointed by the donor, trustee of the gift. The circumstance has created a lively feeling of satisfaction among the friends of the Establishment, and in accordance with a wish expressed by the benevolent lady, the erection of a new church in the parish of St. Saviour, Southwark, will be shortly commenced. The erection of a new church at Stepney has been ordered by the Metropolitan Church Building Committee, and others in St. George's East, St. George, Southwark, Chelsea, and other parishes, will be shortly commenced.

MUNIFICENCE OF THE BISHOP OF CALCUTTA.—The Right Rev. Daniel Wilson, D.D., of St. Edmund Hall, Bishop of Calcutta, has subscribed 300 sicca rupees towards building the Fitzwilliam Library, Cambridge.

ORDINATIONS.—An ordination will be holden by the Lord Bishop of Salisbury, on Sunday, the 30th of July, for such candidates for deacon's orders as had passed the first examination of the late Bishop; and for such deacons as would have offered themselves to be ordained priests on Trinity Sunday, had the ordination then taken place. A general ordination will be holden on the Sunday before Christmas day.

The Bishop of Lincoln's next ordination will be held at Buckden, on Sunday, the 24th of September. Candidates must send their papers to his Lordship before the 13th of August.

ORDINATIONS.—1837.

By the Lord Bishop of Lincoln.

DEACONS.

Name.	Degree.	College.	University.
Brown, Henry Handley	B.A.	Corpus Christi	Oxford
Chamberlain, Robert	B.A.	St. Peter's	Cambridge
Cox, William Lamb	(<i>et. dim.</i>)	M.A. Magdalen Hall	Oxford
Galloway, Thomas Gifford	B.A.	St. John's	Cambridge

Name.	Degree.	College.	University
Granville, Granville John	(<i>let. dim.</i>)	S.C.L. Downing	Cambridge
Gray, Charles Edward		B.A. Brasenose	Oxford
Grice, William	(<i>let. dim.</i>)	M.A. University	Oxford
Hayne, John		B.A. Trinity	Cambridge
Jackson, Francis George		B.A. Trinity	Cambridge
Jackson, Henry James		B.A. Catharine Hall	Cambridge
Jones, William	(<i>let. dim.</i>)	B.A. St. John's	Cambridge
Money, William		B.A. Corpus Christi	Cambridge
Ormsby, William Arthur	(<i>let. dim.</i>)	B.A. University	Oxford
Searth, Harry Mengden	ditto	B.A. Christ's	Cambridge
Sherard, George		B.A. St. John's	Cambridge
Smith, Edward		M.A. Wadham	Oxford
Williams, George		B.A. King's	Cambridge
Wood, Joseph		B.A. Queen's	Oxford

PRIESTS.

Bowles, Joseph	M.A.	Magdalen Hall	Oxford
Coke, John Henry	(<i>let. dim.</i>)	B.A. Pembroke	Oxford
Collins, John Ferdinando		B.A. University	Oxford
Colton, William Charles		B.A. Queen's	Oxford
Crow, Edward		B.A. Catharine Hall	Cambridge
Curtis, Atwill		B.A. Lincoln	Oxford
Day, William		B.A. Merton	Oxford
De Grey, The Hon. Fred.	(<i>let. dim.</i>)	M.A. St. John's	Cambridge
Duberly, Charles		B.A. Christ Church	Oxford
Forester, The Hon. Orlando Watkin Weld		M.A. Trinity	Cambridge
Holme, Thomas		B.A. Queen's	Oxford
Hurst, William		B.A. Clare Hall	Cambridge
Leete, Thomas Troughton		B.A. Caius	Cambridge
Meade, John		B.A. St. Peter's	Cambridge
Pigott, William		S.C.L. New	Oxford
Proctor, George		M.A. Christ's	Cambridge
Scott, William		B.A. Queen's	Oxford
Smyth, Christopher		B.A. Trinity	Oxford
Tillard, James Arthur		B.A. St. John's	Cambridge

By the Lord Bishop of Ely.

DEACONS.

Adams, George Herbert	(<i>let. dim.</i>)	B.A. Christ Church	Oxford
Clark, Thomas James		B.A. St. John's	Cambridge
Cookson, Henry Wilkinson		M.A. St. Peter's	Cambridge
Daubeney, Henry Jones		B.A. Jesus	Cambridge
Dawes, Thomas Cockburn		B.A. Corpus Christi	Cambridge
Francis, Christopher Dunkin	(<i>let. dim.</i>)	B.A. Exeter	Oxford
Hey, William		B.A. St. John's	Cambridge
Howlett, John Henry		M.A. St. John's	Cambridge
Kelland, Philip		M.A. Queen's	Cambridge
Latimer, William	(<i>let. dim.</i>)	B.A. Lincoln	Oxford
Mott, Henry Jacob	ditto	B.A. Trinity	Cambridge
Musgrave, William Peete		B.A. Trinity	Cambridge
Osmond, Charles	(<i>let. dim.</i>)	S.C.L. Jesus	Cambridge
Robbins, William	ditto	B.A. Worcester	Oxford
Scrivenor, Arthur	ditto	B.A. Queen's	Cambridge
Sheppard, Arthur Francis	ditto	B.A. Oriel	Oxford
Swinny, Henry Hutchinson		B.A. Magdalen	Cambridge
Taylor, Arthur	(<i>let. dim.</i>)	B.A. Trinity	Oxford
Thompson, William Hepworth		M.A. Trinity	Cambridge
Whitaker, George		M.A. Queen's	Cambridge

Name.	Degree.	College.	University.
Wilson, Francis	(<i>let. dim.</i>)	B.A. Queen's	Cambridge
Wordsworth, John		M.A. Trinity	Cambridge

PRIESTS.

Brett, William		M.A. Corpus Christi	Cambridge
Buller, Henry John	(<i>let. dim.</i>)	B.A. Trinity	Oxford
Fowler, William Warde	ditto	M.A. Pembroke	Oxford
Gibbs, Michael		B.A. Caius	Cambridge
Griffith, David Hanmer	(<i>let. dim.</i>)	B.A. Jesus	Oxford
Hole, Nathaniel John Brassey	ditto	B.C.L. Pembroke	Cambridge
North, Jacob Hugo	ditto	B.A. Trinity	Cambridge
Overton, Thomas		M.A. St. John's	Cambridge
Pratt, John Henry		M.A. Caius	Cambridge
Pullen, Joseph		M.A. Corpus Christi	Cambridge
Skrimshire, Henry Fenwicke		B.A. Catharine Hall	Cambridge
Spence, George		LL.B. Jesus	Cambridge

PREFERMENTS.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
		£			
Clerk, H. T. D.	Treswell	254	Notts	York	D. & C. of York
Colton, W. C.	Baston	231	Lincoln	Lincoln	Lord Chancellor
Fawkes, A.	Leathley	302	York	York	Lord Chancellor
Fitzgerald, A. O.	Pledborough	295	Notts	York	Earl Manvers
Harding, W.	Hockleigh	163	Essex	London	Wadham Coll.
Hawkins, G. C.	Pinhoe	227	Devon	Exeter	Bp. of Exeter
Hayne, T.	Rastrick	135	York	York	Vicar of Halifax
Hele, F.	Little Hempston	174	Devon	Exeter	The Queen
Henslow, J. S.	Hitcham	865	Suffolk	Norwich	The Queen
Hicke, H. W.	Cranford	198	Middlesex	London	Countess of Berkeley
Hockin, —	St. Stythians	377	Cornwall	Exeter	Earl of Falmouth
Horner, J.	Tathwell	227	Lincoln	Lincoln	Bp. of Lincoln
Hudson, G. T.	West Harptree	126	Somerset	B. & W.	The Queen
Jones, C. P.	Frocester	229	Gloucester	G. & B.	Earl of Ducie
Knight, C. B.	Chawton	353	Hants	Winchest.	E. Knight, Esq.
Kyle, R. W.	Darlaston	266	Stafford	L. & C.	Mr. Simeon's Trustees
Lister, J. M.	Burwell	51	Lincoln	Lincoln	M. B. Lister, Esq.
Malim, G.	Higham Ferrers	245	Northam.	Peterboro'	Earl Fitzwilliam
Maltby, J.	Eglingham	835	Northum.	Durham	Bp. of Durham
Mason, J.	West Burton	65	Notts	York	W. Barrow, Esq.
Medlicott, —	Potterne	510	Wilts	Salisb.	Bp. of Salisbury
Moreshead, H. J.	St. Cleather	165	Cornwall	Exeter	{ J. Carpenter and T. J. Phillips
Newmarch, H.	Hesle	303	York	York	Lord Chancellor
O'Niell, H.	St. Ann's, Lancaster	115	Lancash.	Chester	Vicar of Lancaster
Parry, W. H.	Boithal	1484	Northum.	Durham	Duke of Portland
Phelps, J.	South Benfleet	242	Essex	London	D. & C. of Westm.
Purvis, W. P.	Crocombe	222	Somerset	B. & W.	Elizabeth Wyke
Ray, P. W.	{ Greenstead juxta Ongar }	280	Essex	London	{ Bp. of London in Trust
Robinson, J. E.	Chieveley	1174	Berks	Salisb.	{ T. Wasey, Esq. and Rev. C. Capel, <i>alt.</i>
Spence, G.	St. Clement's, Camb.	102	Camb.	Ely	Jesus Coll.
Stanton, T.	{ St. John's Chapel, Burkhurst Hill }	—	Essex	London	Bp. of London
Stenton, —	Grinley-on-the-Hill	158	Notts	York	Duke of Rutland
Stocker, W. H. B.	Horsforth	158	York	York	J. S. Stanhope, Esq.
Stoddart, J. D. D.	New Brentford	283	Middlesex	London	Rector of Hanwell
Weller, J.	N. Luffenham	624	Rutland	Peterboro'	Emmanuel College
Williams, E.	Leafield	65	Oxford	Oxford	Rev. R. Phillimore

CLERGYMEN DECEASED.

BISHOP CORRIE.—We are indebted to the Editor of the *Madras Miscellany* for the following melancholy intelligence, which it is our painful duty to lay before our readers:—

The revered and beloved Bishop Corrie is no more. He was removed on Sunday morning, Feb. 5th, at half-past three o'clock, to his rest among purified and happy spirits, leaving us in our imperfections and sorrows.

The stroke which cut him off, and prostrated so many hopes, was an attack on the brain terminating in paralysis. For some months past he had suffered severely from acute pain in the right temple, and headaches; but so patiently did he bear all, that few knew how much he suffered, and little thought of the extent of disease gaining upon him. When at Hyderabad on his Visitation, the disease seems to have been formed and partially developed; and on the morning of Tuesday, the last day of January, he was suddenly seized in the vestry room of St. Mary's Church, and in the course of an hour was in a state of insensibility and torpor, from which he had but few intervals of relief during the five remaining days of his life; yet on Wednesday he was able to attend to letters read to him, and converse on their contents:—so again for a short time on Thursday and Friday; and even on Saturday morning, on Miss Corrie's repeating Isaiah xii. 1, he quoted the first line of Cowper's paraphrase of it, and afterwards corrected a mistake of a single word which she made in repeating the fourth line. For twelve hours before this, however, he seemed wholly unconscious of any thing said or done, and was insensible of pain.

Any thing like a memoir of that eminent example of holiness, humility, gentleness, and christian benevolence, can hardly be expected at the present time. But it would be a failure of bounden duty to omit giving at least the outlines of the course of the saintly Corrie; with some of the more striking features of that character which rendered him the delight of every heart, and the hope of Israel.

Unworthy as every sketch must be of an original so preeminent in the meekness of wisdom and the beauty of holiness, it is yet fitting that our feeble endeavours should be made, to impress ourselves and others with those christian graces and virtues which the Lord's own Spirit wrought in our dear departed father in the gospel. His constant faithfulness to his Lord and Master, Jesus Christ, and his unwearyed labours of love and works of faith, rendered him the fittest and the best to rule over us in the Lord; and now when he is in glory, how can we better show what effect the mingled fidelity, love, and humility of our Bishop had upon us, than by following him as he followed Christ?—His was a bright example; but it was bright because he was illuminated by the Spirit of God and of holiness—he shone as a light; but it was because the Spirit of glory and of God rested on him. Let us be followers of those who through faith and patience inherit the promises.

The name of Corrie is associated with the best benefactors of India. Buchanan, who laboured till he made the woes and wants of India pierce the ear of England, was his friend. The humble, laborious, and spiritual minded Brown, loved him tenderly. Henry Martyn, who laid all his splendid talents at the foot of the cross, devoting them to the Lord who redeemed him with his own most precious blood, loved Corrie as an only brother. And Thomason, amiable, talented, and pure in heart, the friend, companion, and fellow-labourer of these devoted men, felt a holy joy in the success of Corrie's labours—and entertained for him a brother's tenderness and regard.

Bishop Heber, whose name will live, loved Corrie, and thought he promoted his Saviour's cause in promoting his faithful servant. Bishop Turner, a profound theologian, an elegant scholar, of enlarged mind and most spiritual in his affections, and possessing in a high degree discrimination of character, entertained for Archdeacon Corrie a warm attachment, and a brother's love, which was most cordially returned by Corrie's tender heart, and devoted spirit. Brown and Turner were his first and last and most beloved friends.

The Rev. Daniel Corrie, having been nominated a Chaplain on the Bengal Establishment, came to India towards the close of the year 1806, in the 29th year of his age, full of love to his Saviour, and of devotedness to his ministerial duties, as an ambassador of the Lord Jesus, to beseech men to be reconciled to God through Christ, the son of his love.

His college friend, Henry Martyn, was then in Calcutta, burning with zeal, and bright with sanctified knowledge and christian love. By Brown and Martyn he was

warmly welcomed; and most affectionately did these friends regard each other, and earnestly seek India's real welfare, from the sole "Giver of every good and perfect gift."

For a few months after Mr. Corrie's arrival in India, he continued in Calcutta, rejoicing many hearts by the evangelical plainness and purity of his sermons, and by the fervour of his zeal and holiness. His first station up the country was at Chunar, where he soon was able to speak to the natives in Hindoostani, of which he had acquired the rudiments in his voyage out, and told them of the wonderful works of God—salvation through a crucified Redeemer, and sanctification through the eternal Spirit; he engaged a native christian to teach and catechize, and established schools to instruct native children in the truths of the gospel. Benares had also the benefit of his visits and ministrations. He loved his Saviour, and for his Saviour's sake he loved the people among whom the Lord had placed him. This love he manifested by preaching Christ, establishing schools, and erecting churches. By the assistance of friends, of whom one of the foremost was Dr. J. Robinson, brother of our late Archdeacon, he raised a small church at Seerole, soon after another at Benares, and in 1818 the beautiful church at Chunar, together with a small chapel at Buxar, to the poor invalids and native Christians of which place he extended his compassion and his labours of love.

At Chunar the faithful Chaplain remained (having paid one visit to Calcutta meanwhile, to meet his sister on her arrival from England) until 1810, when he was removed to Cawnpore to labour with his dear friend Martyn. Here he continued not much more than one year, being forced, by a severe attack on the liver, to abandon his duties for a season, and proceed to Calcutta, and as soon as possible to sea. David Brown went in the same ship in a dying state. Tempestuous weather drove the ship back almost a wreck, and about a fortnight after Brown's spirit was relieved from the troubles of life, and entered into glory. Mr. Corrie soon after embarked on a ship bound to the Mauritius, but again a storm arose, and the vessel was obliged to put in at Vizagapatam. His health having improved, he prosecuted his voyage no farther, but returned to Calcutta, before the close of the year.

This was an important period in his life; in November 1812 he married Miss Myers, daughter of Mrs. Ellerton, who proved to him a helpmeet from the Lord. Her mind was strong, her judgment excellent, her natural talents cultivated with great care, and her affections purified and regulated by the word and Spirit of God. After 24 years of happy union, Mrs. Corrie died in December 1836, to be followed, alas! in six short weeks, by him whose removal we now deplore.

"Mr. Corrie being appointed to Agra in the beginning of 1813, took with him that venerable and faithful servant of Christ, Abdool Messeeh, who had been brought to the knowledge of Jesus by Henry Martyn, and baptized the year before by David Brown. Abdool Messeeh was indeed a convert; and being converted, he strengthened his brethren, and brought souls to the Saviour. A native congregation was soon formed at Agra, and soon counted fifty members. The word of the Lord grew and prospered, but within two years a dangerous attack on the liver drove Mr. Corrie from India for a season, to visit his native land. During a stay of about two years in England he was much engaged in preaching for the Church Missionary Society, and in turning the hearts of British Christians to the spiritual destitution of their fellow-men in Hindoostan.

On his return from England, along with Mrs. Corrie and an infant daughter, in the middle of 1817, Benares became the scene of his ministrations and devoted labours. It was while here that he raised, through the help of dear friends, the fine church at Chunar (his first station), and the chapel at Buxar. At this time he devoted much of his care and thoughts to the Church Missionary Society, by establishing schools in connexion with the society, for the christian education of Hindoos and Mahomedans.

In 1819 he became Presidency Chaplain. While filling this important office he pursued his plans and exertions in the cause of education—and with great cordiality welcomed and aided that excellent and indefatigable lady, Mrs. Wilson, in her arduous efforts to promote native female education—an effort in which God has blessed her with great success.

The gifted Bishop Heber conferred on Mr. Corrie the appointment of Archdeacon of Calcutta in 1823, on the death of Dr. Loring; an appointment which reflected high credit on that amiable prelate's judgment, and associated the weight of responsibility and high office with the meekness, humility, experience, fervent piety, and

talent of Corrie—thus making them all more influential for the promotion of pure religion, and the good of the Church.

His appointment to the archdeaconry did not entirely prevent him from doing something personally for the native congregations, so dear to him. Besides the addresses which he never failed to deliver to them on a fit opportunity, he translated Sellon's Abridgment of Scripture, the Prayer Book, and many of the Homilies, into Hindoostani. He likewise drew up "Outlines of Ancient History" in English, for the benefit of Hindoostani youth. The third edition of that simple and excellent work is now issuing from the Madras Press, and will soon be in the hands of hundreds of the rising generation. Its great value consists in the tone of pure christian principle which pervades it,—making all history prove that "sin is a reproach to any people," and that "righteousness," and righteousness alone, "exalteth a nation;"—that all good cometh of God, and all evil from our own corrupt hearts.

It is to be hoped and wished that a Tamil translation of these "Outlines" may soon be in use in all the mission schools in this wide diocese.

The interest which Archdeacon Corrie took in the cause of sound education may be seen in the establishment of the Calcutta High School, which valuable institution was organized and established by the judicious and holy Bishop Turner, mainly through the advice and counsel of the Archdeacon.

In 1834, after a sojourn of nearly 28 years in India, Archdeacon Corrie was called to England to be raised to that high station in the Church for which the grace of God had so eminently qualified him. His natural powers and qualifications, a humble view of himself, simplicity of heart and purpose, unbounded benevolence, and a calm sound judgment, being so sanctified by the Divine Spirit, and so turned into the channel of holiness, rendered him the object on which all eyes looked, and many hopes rested, when Madras was erected into a bishopric. His striking humility, his eminent zeal, his devoted fidelity to the cause of simple evangelical truth, his transparent purity of character, and spirituality of mind; his calm judgment, his firmness in essentials, and his liberal views, were the religious and intellectual endowments which raised high hopes of his being a truly eminent bishop. Nor did his exceeding urbanity and gentleness, his condescension to all, his affectionate attention to the young, and his extraordinarily winning voice and look, fail to be reckoned up amongst those characteristics which drew towards him the hearts and hopes of thousands.

On Trinity Sunday, 14th June, 1835, Archdeacon Corrie was consecrated Bishop of Madras, by the Archbishop of Canterbury, and the Bishops of Litchfield, Carlisle and Bangor. The University of Cambridge conferred upon him the degree of LL.D. On the 24th October, his Lordship landed at Madras, and on the 28th of the same month was installed at St. George's Cathedral. He preached his first sermon on the following Sunday, from the Epistle to the Galatians vi. 14.—"*God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*"

"He has been heard to speak of this sermon as the first he ever preached in India. His views of divine truth had been obtained from the Bible, and had not varied for thirty years. He did indeed glory in the cross of Christ;—all else to him was as nothing, or a loss. Jesus was his portion and his all.

"The choice to be the first Bishop of Madras fell on this venerable servant of the Lord; and never was choice wiser, and never were fond hopes more fully realized. Every Chaplain and Missionary rejoiced, thanked God and took courage. Time was daily ripening and mellowing every christian grace, and developing every talent. Our venerated Bishop brought the christian experience and the fruits of a thirty years' ministry in India to bear upon all that came before him. Never did kindness and gentleness, patience and forbearance, and consideration for the opinions of others, shine more conspicuously than in Bishop Corrie. And never were the necessary qualifications of firmness, dignity, and wisdom more entirely separated and purified from every base alloy than in the beloved subject of this imperfect and unworthy tribute.

A blow has been struck, and many hopes have been laid low, and buried in the grave of Bishop Corrie. The State has lost a noble pillar; a glorious light has been extinguished in the Church; the grace and the ornament of christian society has been snatched away; the counsellor, the father, the friend, the guide, the prompter, and pattern, is removed.

The Madras Grammar School, Vepery School, and Vepery Seminary, all of which

he fostered, mourn his death, and well may they join in the burst of grief; for a firmer and a more affectionate friend they had not on earth. Only one week before our Bishop was laid on his death-bed, he had examined the students in Vepery Seminary in the Greek New Testament, and on the Evidences of Christianity, and addressed them in a strain of wisdom, piety, and affection, which it is to be hoped they will never forget while memory retains its powers. Vepery Seminary was his care and his hope. May God raise up friends to carry on and perfect what he delighted in, and looked forward to with hope!

"The native christians, from Agra to Cape Comorin, have lost in Bishop Corrie the mild ruler, the affectionate pastor, and the friend who with the fullest christian sympathy acknowledged them as brethren, and loved them as such. In him they have lost the friend who could fully enter into all their difficulties, sympathize with all their sorrow, make allowance for all their weaknesses, and appreciate their real faith and real christian character. Let us, and let all the Church look, as he did, unto Christ, the author and finisher of our faith,—on Him let us rely—by His Spirit let us be sanctified, that we may at last join the general assembly of the church in heaven and the spirits of just men made perfect.

The following official notice has appeared in the Fort. St. George Gazette :—

"Fort St. George, February 7th, 1837.

"With feelings of unfeigned sorrow, the Right Honourable the Governor in Council records the demise of the Right Reverend the Lord Bishop of Madras. The venerable Prelate expired at half-past three o'clock on the morning of Sunday last. As a tribute of respect to his memory, the flag of the garrison was hoisted half staff high during the day, and on the funeral procession leaving his Lordship's late residence, 59 minute guns, corresponding with the age of the deceased, were fired from the fort battery.

"His Lordship's remains were attended to the grave by the Right Honourable the Governor, the Judges of the Supreme Court, his Excellency the Commander in Chief, the Members of Council, all the principal Civil and Military Functionaries at the Presidency, and an immense concourse of all classes of the community desirous of manifesting the feeling of respect which the unaffected piety, benevolence, and exemplary life of the Bishop had universally inspired.

"Published by order of the Right Honourable the Governor in Council.

"H. CHAMIER, Chief Secretary."

It appears from the following clause in the late Bishop's Letters Patent that Bishop Wilson is now the administrator of ecclesiastical affairs in the diocese of Madras :—

"We will that during a vacancy of the said see of Madras, by the demise of the said Bishop thereof, or his successors or otherwise, the Episcopal Jurisdiction and functions appertaining to the said see shall be exercised by the said Bishop of Calcutta and his successors; and, in case of a vacancy of the see of Calcutta, then, as far as by law they may be, the Archdeacon of Madras for the time being, or, in case of a vacancy of the said Archdeaconry, then by two Clergymen of the Church of England, resident within the diocese, as may be directed by the Governor General of India in Council. And we do farther direct that during the vacancy of the said Archdeaconry of Madras, and until the Bishop of Madras shall collate thereto, or otherwise provide for the performance of the duties thereof, such duties shall be performed by one of the Chaplains of the said presidency of Madras; and if there be no Chaplain there, then by some discreet Minister in Priest's orders of the Church of England, who shall be nominated for that purpose by the Governor of the Presidency of Madras."

The following, with a few necessary alterations, is taken from the Madras Herald :—

"The Bishop during his late Visitation Tour was taken ill at Hyderabad, and suffered much from a fixed pain in the right side of his head, near its centre, which obliged him to apply for medical assistance, but was not sufficient to induce him to discontinue his arduous duties. On completing his projected tour, he returned to the Presidency about the 16th November. Since his return he frequently complained of pain in his head, and was constantly obliged to consult his medical attendant, and to submit to medical treatment.

"On Tuesday last, while going to the Fort, to attend a public meeting of the Gospel Society, accompanied by the Archdeacon in his carriage, he complained of headache and impaired vision. He took the Chair, but immediately became so seriously

indisposed as to feel compelled to return home. The Archdeacon accompanied him, and he was immediately visited by Dr. Lane, his Lordship's medical attendant. In the course of the day, and the whole of the day following, he was sensible, as he was also afterward at intervals until 3 p. m. on Saturday, from which hour he showed no sign of consciousness, and could scarcely be supposed to suffer pain.

"He complained of fixed and unremitting pain in the right side of the head all through his illness, accompanied with some distortion of the muscles of the face. The feebleness of the arm increased gradually, and for some time before his death he had confirmed *Hemiplegia* of the left side.

"The post mortem examination exhibited a solid coagulum of blood, of the size of a turkey's egg, situate in the right side of the brain in its substance. The sac containing this coagulum occupied the whole of the centre, and nearly the whole of the interior and posterior lobes of the cerebrum—its walls were thickly coated with coagulable lymph, and the brain itself reduced to a substance resembling *pus*. The left ventricle was distended with *serum*—the right containing less than is usually met with. Some deposit of bony matter was found along the *Falx*—every other part was perfectly healthy.

"The situation and appearance of the coagulum, together with the pain being always felt in the same spot, clearly shows the disease to have been of long standing, and no doubt originated in his illness at Hyderabad."

THE FUNERAL.

At six o'clock on Sunday morning, Feb. 12th, and again at eight, the melancholy tidings were intimated by the tolling of the minute bell 59 times, the age of the deceased, instead of the matins bell as usual. The funeral (which was at the public expense) took place at the usual hour on Sunday afternoon, his remains being followed from his late residence to the Cathedral by the Right Honourable the Governor, the Honourable the Chief Justice, the Honourable Mr. Sullivan, Sir E. Gambier, His Excellency the Commander in Chief, the Heads of Departments, and nearly all the Clerical, Civil, Medical, and Military Services at the Presidency.

During the procession minute guns to the number of 59, the age of the deceased, were fired from the fort battery.

The Burial Service was performed by the Archdeacon and junior Chaplain, and the same order was observed in proceeding to the place of interment as was followed on entering the Cathedral. The concluding portion of the sublime service of the Church of England appointed for the occasion was read by the Venerable the Archdeacon, who, but a few weeks before, had officiated in the same spot whilst he, who was then committed to the silent tomb, knelt at the grave of his wife. Those who witnessed the funeral of Mrs. Corrie can never forget the chastened sorrow which characterized the Bishop's demeanour on that occasion. He was indeed chief mourner, but he appeared rather to strive with his feelings than to yield fully to their influence; and it is to be feared that his exertions to subdue his grief for his departed wife, both then and for some time afterwards, tended to accelerate, if it was not the cause of, the mournful event which we all deplore.

PUBLIC MEETING.

At a general meeting, very numerous attended, of the community of Madras, held at the College "for the purpose of considering the fittest mode of testifying the regard and respect entertained for the character of the late Bishop Corrie," The Right Honourable the Governor in the Chair: the following Resolutions were proposed and carried unanimously:—

"1. That a subscription be entered into for the purpose of erecting a monument in the Cathedral, Madras, to the memory of The Right Reverend the late Lord Bishop of the Diocese.

"Proposed by Sir F. Adam, seconded by Sir R. Comyn.

"2. That, after setting aside a sum sufficient to defray the expenses of the monument, the residue form a fund for the endowment of Scholarships, to be called 'Bishop Corrie's Scholarships,' in Bishop Corrie's Grammar School.

"Proposed by Sir P. Maitland, seconded by Mr. Sullivan.

"3. That a Committee be formed for the purpose of carrying the above Resolutions into effect, and that it be composed of the following gentlemen—Sir P. Maitland, Mr. Sullivan, the Archdeacon, and Colonel Cadell.

"Proposed by Sir E. Gambier, seconded by ————

"4. That Messrs. Arbuthnot and Co. be requested to undertake the office of Treasurers.

"Proposed by the Archdeacon, seconded by Captain Dalrymple.

"5. Thanks to the Chairman, (for his kindness in taking the Chair, and for his able conduct in it,) having been proposed by Brigadier General Doveton, and seconded by Colonel Waugh, the meeting was dissolved.

"A sum amounting to about 12,000 rupees has been subscribed.

"The Committee entered upon its appointed duties as soon as the meeting was over, and resolved that measures be at once taken to secure the services of an eminent artist in England, and that a Committee be formed in London, of which the late Bishop's brother, the Rev. G. Corrie, his brother-in-law, J. W. Sherer, Esq. and his intimate friend the Rev. Josiah Pratt, senior, are to be requested to be members. A most striking likeness of the lamented prelate is, we are told, in the possession of his brother.

"The Committee also resolved to write to the principal authorities, civil and military, at the out-stations, and we suppose also to Bengal, Agra, Bombay, and Ceylon.

"The funeral expenses are to be borne as a public charge.

"The family has complied with the request of some particular friends to permit a selection of his Lordship's sermons, &c. to be published by subscription. They are to be edited by the Rev. H. Cotterill, his Lordship's Domestic Chaplain."

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
		£			
Baugh, R. . .	Ludlow	160	Shropsh.	Hereford	Lord Chancellor
Bluett, B. . .	Church Stanton	421	Devon	Exeter	R. P. Clarke, Esq.
Bradford, E. . .	Stalbridge	888	Dorset	Bristol	Corp. Chr. Col. Camb.
Burn, E. . .	{ St. Mary's, Bir- mingham	350	Warwick	L. & C.	Trustees
	{ Smethcott	276	Shropsh.	L. & C.	Mrs. Lacey
Burton, T. . .	Rastrick	135	York	York	Vicar of Halifax
Carrington, C. . .	Berkeley		Gloster	G. & B.	Lord Seagrave
Chaplin, R. . .	{ Averham with Kelham	1435	Notts	York	J. H. M. Sutton, Esq.
Chester, C. . .	Ayott St. Peter's	300	Herts	Lincoln	Earl of Hardwicke
Cleaver, H. O. . .	Hawkhurst	127	Kent	Canterb.	Christ Ch. Oxford
Coltman, J. . .	Beverley St. John	128	York	P. of Beverley	Mr. Simeon's Trus-
Commeline, J. . .	Red Marley d'Abitot	900	Worc.	Worc.	Mrs. Niblett [tees
Cooke, G. . .	Sprotborough	685	York	York	Sir J. Copley
Edwards, D. . .	Ysptyty	122	Denbigh	St. Asaph	Bp. of St. Asaph
Fountaine, W. A. . .	Middleton St. George	91	Durham	Durham	H. Cocks, Esq.
Gorden, W. . .	Duns Tew	237	Oxford	Oxford	Sir G. Dashwood
Hayward, G. . .	Frocester	229	Gloster	G. & B.	Earl of Ducie
Hughes, J. . .	{ Cranford Evesbach	198 150	Middlesex	London	Countess of Berkeley
	{ Llanantffraid, Glan Conway	240	Denbigh	St. Asaph	Bp. of St. Asaph
James, J. . .	Hitcham	865	Suffolk	Norwich	The Queen
Mathews, J. S. . .	Ninebanks	124	Northu.	{ Pec. of } { Hexham }	Perpet. Curate of Allendale
North, H. . .	{ Ringstead and Heacham	190	{ Northam. Peterboro' Norfolk	{ T. Burton, Esq. Norwich	H. Styleman, Esq.
Ramsden, H. . .	Cherry Burton	887	York	York	{ Executors of Rev. H. Ramsden
Richardson, J. . .	Barbon	66	Westmore.	Chester	V. of Kirkby Lonsdale
Rockett, C. . .	{ East Brent Weston Royland	902 284	Somerset	B. & W.	Bp. of B. & W.
Stedman, J. . .	Gosfield	266	Essex	London	E. G. Barnard, Esq.
Tristram, H. B. . .	Eglingham	835	Northum.	Durham	Bp. of Durham
Vernon, H. G. . .	Great Bromley	698	Essex	London	— Graham, Esq.
Wilson, W. C. . .	{ Hardwicke Priors with Marston Priors	480	Warw.	L. & C.	Earl Spencer
Woodcock, T. . .	Swillington	510	York	York	Sir J. Lowther
Woodley, C. W. . .	St. Stythians	377	Cornwall	Exeter	Earl of Falmouth

APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Burrows, H. N. . . .	Principal of Hull College.
Cutler, R.	Chaplain to the Union Workhouse for the Dorchester District.
Fardell, J. G.	Domestic Chaplain to the Earl of Courtown.
Harford, A.	Rural Dean for Axbridge and Paulton, in Diocese of B. & W.
Hervey, Lord A. . . .	Chaplain to the Suffolk General Hospital in Bury.
Leycester, O.	Curacy of Hodnet.
Milford, S. F.	Judge of the Consistorial and Episcopal Court of Bristol.
Ormsby, W. A.	Chaplain to Dowager Countess of Miltown.
Osborne, W. A.	Head Master of Free Grammar School, Macclesfield.
Provand, C. M.	Domestic Chaplain to Lord Ward.

OBITUARY.

<i>Name.</i>	<i>Appointment or Residence.</i>
Ball, J.	St. John's College, Cambridge.
Benjafield, J. F. . . .	Trinity College, Cambridge.
Cholmeley, H. J. D.D..	Christ Church, Oxford.
Drake, J. R.	Christ Church, Oxford.
Evans, W.	Queen's College, Cambridge.
Gambier, S.	Trinity College, Cambridge.
Gresley, R. N.	Late of Christ Church.
Hervey, R.	Curate of Ranceby, Lincolnshire.
Nelson, R. H.	Magdalen College, Oxford.
Peck, R.	Norton Lodge, Wilts.
Trenchard, W. A. . . .	Trinity College, Oxford.
Ventris, J. U.	Curate of South Ferriby, Lincolnshire.

OXFORD.

The Commemoration of Founders and Benefactors took place on Wednesday, June 7th, in the Theatre, and was, we should say, unusually well attended. Among the more distinguished persons we remarked the Bishop of Ripon, the Bishop of Norwich, the Earl of Devon, the Earl of March, the Earl of Desart, the Hon. R. S. Carew, Dr. Davies Gilbert, and many other gentlemen of rank and science connected with the University.

ELECTIONS.

The nomination of the Rev. Samuel Wilberforce, M.A. of Oriel College, to succeed to the office of Select Preacher, at Michaelmas next, in the place of the Rev. George Robert Gleig, M.A. of Balliol College, resigned, has been unanimously agreed to.

Mr. Salomon César Malan, B.A. of St. Edmund Hall, has been elected to a Pusey and Ellerton Hebrew Scholarship.

Mr. Arthur Wellington Wallis, Commoner of Magdalen Hall, has been elected to a Boden Sanscrit Scholarship.

PRIZES.

The Theological Prize Essay, founded by Dr. Ellerton, for the present year, on "The Mission of John the Baptist," has been awarded to Campbell Grey Hulton, B.A. of Brasenose College.

The Prizes for the present year have been decided as follows:—

English Essay.—"The concurring causes which assisted the promulgation of the religion of Mahomet."—Piers Calveley Claughton, B.A. Fellow of University College.

Latin Verse.—"Marcus Crassus a Parthis devictus."—John James Randolph, Student of Christ Church.

English Verse (Newdigate).—"The Gipsies."—Arthur Penrhyn Stanley, Scholar of Balliol College.

The number of compositions sent in for the Newdigate was 54; for the Latin Verse, 17; for the English Essay, 19.

The names of those candidates who, at the examination in Easter Term, were admitted by the Public Examiners into the Four Classes of *Disciplinæ Mathematicæ et Physicæ*, according to the alphabetical arrangement in each Class, prescribed by the statute, stand as follows:

CLASS I.

Ellman, E. Boys, Com. of Wadham Coll.
Haddan, Thos. Hen. Com. of Brasenose
Coll. (also in First Class of *Lit. Human.*)
Smith, Edw. Brabant, a Scholar on the
Michel Foundation of Queen's Coll.

CLASS II.

Burrows, Wm. Hen. Fellow of St. John's
Coll. (in First Class of *Lit. Human.*)
Cox, Algernon, Gent. Com. of Christ Ch.

CLASS III.

Fitzgerald, W. R. S. Com. of Oriel Coll.
Michel, Hen. E. Gent. Com. of New Coll.
Stanley, Rich. Schol. of Brasenose Coll.

CLASS IV.

Courtenay, Hon. C. L. Com. of Ch. Ch.
Dunn, J. Maxwell, Com. of Exeter Coll.
Knollys, Wm. Fred. Com. of Merton Coll.

WM. FALCONER, }
ED. HILL, } *Examiners.*
ED. COCKEY, }

Sixty-five passed their examination,
whose names were not placed in either
of the Classes.

Theological Prize.—"On the Conduct
and Character of St. Peter."—The subject
above stated, as appointed by the
Judges, for an English Essay, is proposed
to Members of the University on the fol-
lowing conditions, viz.—1. The candidate
must have passed his examination for
the Degree of B.A. or B.C.L.—2. He
must not on this day (June 5) have ex-
ceeded his 28th Term.—3. He must have
commenced his 16th Term eight weeks
previous to the day appointed for send-
ing in his Essay to the Registrar of the
University. In every case the Terms
are to be computed from the matricula-
tion inclusively.—The Essays are to be
sent under a sealed cover to the Regis-
trar of the University on or before the
Wednesday in Easter week next ensuing.
None will be received after that day.
The candidate is desired to conceal his
name, and to distinguish his composition
by what motto he pleases; sending at the
same time his name sealed up under
another cover, with the motto inscribed
upon it. The Essay to which the Prize
shall have been adjudged will be read
before the University in the Divinity
School on some day in the week next
before the Commemoration: and it is
expected that no Essay will be sent in
which exceeds in length the ordinary
limits of recitation.

The following subjects are proposed
for the Chancellor's Prizes for the en-
suing year, viz.:—

For Latin Verse—"Hannibal, patriæ
defensionem suscepturus, ab Italia ac-
citus."

For an English Essay—"The tests of
national prosperity considered."

For a Latin Essay—"An recte dicatur
caruisse veteres ea forma concilii publici
qua selecti quidam pro universis statu-
untur?"

The first of the above subjects is in-
tended for those gentlemen who, on the
day appointed for sending the Exercises
to the Registrar of the University, shall
not have exceeded four years, and the
other two for such as shall have exceeded
four, but not completed seven years, from
the time of their matriculation.

Sir Roger Newdigate's Prize, for the
best composition in English verse, not
limited to fifty lines, by any Under-
Graduate who, on the day above speci-
fied, shall not have exceeded four years
from the time of his matriculation—
"The Exile of St. Helena."

In every case the time is to be com-
puted by calendar, not academical years,
and strictly, from the day of matricula-
tion to the day on which the exercises
are to be delivered to the Registrar of
the University without reference to any
intervening circumstances whatever. No
person who has already obtained a prize
will be deemed entitled to a second prize
of the same description. The exercises
are all to be sent, under a sealed cover,
to the Registrar of the University on or
before Tuesday, the 10th day of April
next. None will be received after that
time. The author is required to conceal
his name, and to distinguish his composi-
tion by what motto he pleases; sending
at the same time his name, and the date
of his matriculation, sealed up under
another cover, with the motto inscribed
upon it. The exercises to which the
prizes shall have been adjudged will be
repeated (after a previous rehearsal) in
the theatre, upon the Commemoration-
day, immediately after the Creweian
Oration.

Mrs. Denyer's Theological Prizes.—The
subjects for the year 1838 are,—"On the
Divinity of the Holy Ghost."—"On the
Influence of Practical Piety in promoting
the Temporal and Eternal Happiness of
Mankind."—Persons entitled to write
for the above-mentioned prizes must be
in Deacon's Orders at least, and on the
last day appointed for the delivery of the
compositions to the Registrar, have en-
tered on the eighth, and not exceeded
the tenth, year from their matriculation.
—The compositions are to be sent, under
a sealed cover, to the Registrar of the
University, on or before Wednesday, the
14th day of March, 1838. None will be

received after that day.—The author is required to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name, and the date of his matriculation, sealed up under another cover, with the motto inscribed upon it.

The Sutherland Collection.—We have to record a splendid donation to the University by Mrs. Sutherland, the widow of Alexander Hondras Sutherland, Esq. of Gower-street, London, who has expressed her determination of placing in the Bodleian Library the magnificent collection of prints illustrative of Lord Clarendon's History of the Rebellion, and Bishop Burnet's History of his Own Times, commenced by Mr. Sutherland, and since his death continued by his widow with equal judgment and liberality. Some idea of this valuable collection may be formed, when we state that the number of prints and drawings amounts to 18,742. Of these, 14,849 are portraits of eminent persons: there are of Charles I., 713; of Charles II., 518; of Cromwell, 352; of Queen Elizabeth, 170; of James I., 175; of James II. 273; of Mary Queen of Scots, 120; of William III., 420; of Queen Mary, 170. A catalogue of the collection has recently been printed under Mrs. Sutherland's superintendence, in two volumes, 4to., of which ten only are printed on large paper.

The University seal has been affixed to a letter of thanks to Mrs. Sutherland, of Merrow, in the county of Surrey, for her munificent donation of 18,700 prints and drawings, being an illustration of Clarendon's and Burnet's Histories, in 61 volumes, to be placed in the Bodleian Library. The following is a copy of the letter sent to that lady on the part of the University:—

“To Mrs. Sutherland, of Merrow, in the county of Surrey.

“Madam,—We, the Chancellor, Masters and Scholars of the University of Oxford, feel ourselves called upon to acknowledge, in a public and formal manner, the splendid donation recently made by you to our Bodleian Library.

“It is doubtless a source of much gratification to us, that our University should have been selected by you as the fittest depository of so valuable a collection; but we are not, on that account, less disposed to appreciate and admire the feeling which has led you to make so considerable a sacrifice, and to relin-

quish the possession of what has been to you for many years an object of constant interest and occupation.

“We shall prize the matchless volumes about to be committed to our care, not merely as being embellished with the richest specimens of the graphic art, but as possessing a real historical character: as enhancing, in no slight degree, the value of works, which we have long been accustomed to regard as most important contributions to the annals and literature of our country.

“Given at our House of Convocation, under our common seal, this first day of June, in the year of our Lord 1837.”

The Rev. Frederick Twisleton, D.C.L. has presented to the Bodleian Library a complete set, in 18 volumes, of all the books, moral, religious, and scientific, now used in the Irish National Schools, under Lord Stanley's Plan of Education, and recommended by the Commissioners of National Education in Ireland; with a view, as stated in his letter to the librarian, of inviting inquiry into their contents, and of removing misapprehension, especially as to the religious portion of them.

It has been agreed that the sum of 200*l.* should be contributed from the University chest towards defraying the expense of erecting a new green-house, or hot-house, in the Physic Garden.

DEGREES CONFERRED.

DOCTORS IN DIVINITY.

Rev. Walter Farquhar Hook.

DOCTOR IN CIVIL LAW.

John Dorney Harding, Oriel Coll.

BACHELOR IN DIVINITY.

Rev. Peter Maurice, Chaplain of New and All Souls' Colls.

MASTERS OF ARTS.

Henry Hall, Student of Christ Church.
Rev. G. Eden Peake, Magdalen Hall.
Evelyn Philip Shirley, Magdalen Coll.
Rev. Charles Powell Peters, Queen's Coll.
Rev. Francis Jones, Oriel Coll.
Richard Ward, Oriel Coll.
The Rt. Hon. Viscount Villiers, Ch. Ch.
Rev. George Whitmore, Christ Church.
Rev. C. Edw. Radclyffe, Brasenose Coll.
Abdiel Harris, Exeter Coll.
Rev. Wm. Holden, Worcester Coll.
Rev. T. Nash Stephenson, Worcester Coll.
Rev. Chas. Wetherell, Worcester Coll.
Samuel Caldecott Walker, Queen's Coll.
Rev. Septimus Pope, Queen's Coll.

Rev. Tho. Edw. Abraham, Balliol Coll.
 Henry John Buller, Trinity Coll.
 H. Halford Vaughan, Fel. of Oriel Coll.
 Thomas Floud, Wadham Coll.
 Rev. Peter Chas. Marshall, Wadham Coll.
 Rev. Geo. Marsland, Brasenose Coll.
 Rev. Joseph Birch, Pembroke Coll.
 Lord Chas. Thynne, Ch.Ch. Grand Comp.
 Rev. Henry Glynne, Ch.Ch. Grand Comp.
 Rev. W. Arthur Ormsby, University Coll.
 Rev. John Perkins Clark, Worcester Coll.
 William Froude, Oriel Coll.
 Lockhart Wm. Jeffray, Balliol Coll.
 Rev. John Brereton, New Coll.
 Rev. Fred. Kinneer Eyre, St. John's Coll.

BACHELORS OF ARTS.

Henry Edward Pratt, University Coll.
 Tho. Wm. Chester Master, Ch. Church.
 Charles Griffith Wynne, Christ Church.
 Wm. Fred. Erskine Knollys, Merton Coll.
 John Riggs Miller, Trinity College.
 Isaac Philip Prescott, Oriel Coll.
 Rev. G. Napoleon Woodd, Wadham Coll.
 John David Piggott, Merton Coll.
 Richard Lloyd, Jesus Coll.
 Thomas Todd, Queen's Coll.
 Theodore Wm. Whipham, Balliol Coll.
 John Spencer Phillips, Exeter Coll.
 James Hatsell, Oriel Coll.
 Fred. Menzies, Scholar of Brasen. Coll.
 Cosby Tho. Nesbitt, Brasenose Coll.
 Henry J. Gore, Postmaster of Merton Coll.

BRASENNOSE COLLEGE.

Notice is hereby given, that the Incorporated Trustees of the Estates, devised by William Hulme, Esq. will, on the 25th of July next, proceed to nominate and present to the Rectory of Smethcote, in the county of Salop, out of the number of such persons who shall either then be, or shall have previously been Exhibitioners on the Foundation of the said William Hulme, such individual as the said Trustees may think proper, and who shall be qualified as hereinafter mentioned, that is to say, the said individual shall have taken his Degree of Bachelor of Arts in the University of Oxford, and shall have entered into Holy Orders; and shall also, in all other respects, be capable of being, and shall be, ready and willing to be presented.

Candidates are requested to apply to me, by letter, inclosing proper testimonials, on or before the 15th of July next.

The Trustees particularly request that no application may be made to them either in person or by letter.

THOMAS MARKLAND,

Secretary.

May 27, 1837.

EXETER COLLEGE.

The election at Exeter College has terminated. The following gentlemen were elected:—*To the How Scholarship*—Mr. Paul Augustus Kingdom; *to the Gifford Scholarship*—Mr. Augustus Archer Hunt; *to the open Scholarship*—Mr. John Dobree Dalgairns, a commoner of that society.

MERTON COLLEGE.

The following gentlemen have been elected Postmasters of Merton College:—Mr. E. Bather, commoner of Trinity; Mr. C. R. Hay, commoner of Exeter; Mr. A. R. Tawney, commoner of Merton; and Mr. H. Pritchard.

NEW COLLEGE.

Mr. William Wetherell has been admitted a Founder's-kin Fellow of New College.

PEMBROKE COLLEGE.

The Rev. George Horatio Hadfield, M.A., Scholar on the Foundation of Sir. John Benet, Lord Ossulstone, in Pembroke College, has been elected a Fellow on the same Foundation, in the room of Dr. Jeune, Head Master of the Free School, Birmingham. At the same time, the Rev. Thomas Frederick Henney, M.A. of Pembroke College, and one of the Masters in the Free School, Shrewsbury, was elected a Scholar in the room of Mr. Hadfield.

QUEEN'S COLLEGE.

On Thursday last, Mr. William Thompson, commoner of Queen's College, was elected Scholar of the same Society.

TRINITY COLLEGE.

The Rev. Henry Peter Guillemard, M.A. and William Henry Ley, B.A. Probationary Fellows of Trinity College, have been admitted Actual Fellows of the Society.

On Monday last, Mr. Hermann Ludolf Prior, Blount Scholar of Trinity, and Mr. Ralph Robert Wheeler Lingen (from Wolverhampton School), were elected Scholars of Trinity College; and at the same time Mr. Temple Hamilton Chase was chosen Blount Scholar of that Society.

UNIVERSITY COLLEGE.

The Right Honourable Mary Anne Viscountess Sidmouth having been pleased to signify her intention to establish a

Foundation in University College, in honour of her father, the late Lord Stowell, to be entitled the Stowell Civil Law Fellowship; the Master and Fellows announce, that it is proposed to hold the first election about the end of the month of November next; and that notice will be given, early in the Michaelmas Term, of the day appointed for the examination of the Candidates.

This Fellowship will be open to all Members of the University who have passed their examination for the B.A. degree.

WORCESTER COLLEGE.

Charles Bradley, B.A. Scholar on Mrs. Sarah Eaton's Foundation, and the Rev. James Hannay, B.A. Scholar on Sir Thos. Cookes', at Worcester College, have been elected Fellows of that society. At the same time, Henry Tripp, commoner of Exeter College, and — Jackson, of Bromsgrove School, were chosen Scholars, the former on Mrs. Eaton's, the latter on Sir T. Cookes' Foundation.

CAMBRIDGE.

The following graces have passed the Senate:—

To authorize the Vice-Chancellor to deliver the vellum copy of the Bible, recently printed at the Pitt press, to the Chancellor, for the purpose of its being presented to the king.

To authorize the Vice-Chancellor or the Registry to take out of the University Registry and carry up to London any documents which may be wanted there in the causes now pending.

To set the seal to a letter of attorney constituting and appointing Edward Toller, sen. Edward Toller, jun. and Charles Toller, proctors of the Court of Arches jointly and severally, or in their absence any other proctor in the said court, to act in such capacity on behalf of the University.

To affix the seal to a letter of attorney appointing Mr. Thomas Utton, of Brancdole, near Norwich, to act on behalf of the University, in respect of the Woodwardian estate situate in the parish of Thurlton, in making a voluntary commutation for the tithes of that parish.

To appoint Mr. Hannington, of King's College, deputy taxor in the absence of Mr. Nicholas.

To adopt the following report of the Burwell Syndicate:

The Syndicate, appointed to consult respecting the reletting of the rectory of

ASHMOLEAN SOCIETY, MAY 22.

At this meeting, C. Lewes Parker, Esq. of Wadham College, and the Rev. Wm. Turner, of Christ Church, were elected members. — The Secretary read a paper, written by the late Mr. Titby, which gave an account of an Arabic translation of the Conics of Apollonius, prefaced by two treatises, one on methods of drawing the conic sections, translated from Clavius, the other on a property of triangles, by Binos Mousa. The diagrams of the MSS. were frequently wanting, or incorrect. The terms for the different lines are literally translated from the Greek, with the single exception of focus, with the important properties of which Apollonius was very imperfectly acquainted. The paper concluded with recommending the publication of scientific works in Arabic, as a means of increasing the knowledge of the people of India. — Dr. Daubeny then gave an account of, and exhibited, an instrument which he has invented for the purpose of bringing up water from great depths.

Burwell, have made the following report to the senate:—

That the late tenant has not offered such terms for the renewal of his lease, as they can recommend the Senate to accept:

That Mr. Edward Ball, of Burwell, has offered to take a lease of the rectory for two years ending at Michaelmas 1838, or for such time as the tithes of that parish remain uncommuted, at the same rent as they were held by the late tenant; provided that, when a commutation of the tithes shall have been effected, Mr. Ball shall continue to hold the rectory farm till Michaelmas 1850, at the yearly rent of £100.

The Syndics recommend the Senate to accept this offer; and they further beg leave to recommend, that in case no commutation of the tithes be made before Michaelmas 1838, then, if Mr. Ball should make it satisfactorily appear that he has sustained a loss by holding the tithes, the senate should take the matter into consideration with a view to making an equitable abatement from his rent for the year ending at Michaelmas 1839, and in like manner re-consider the same question at the commencement of each subsequent year, so long as the tithes remain uncommuted.

To affix the seal to a conveyance of the piece of ground, which it was agreed, by a grace passed Nov. 2, 1836, to give to

the Master and Fellows of Peterhouse, in part, for other ground to be conveyed by them to the University for the enlargement of the site of the Fitzwilliam Museum.

To confirm the Report of the Fitzwilliam Syndicate, dated the 24th ult.

To appoint Mr. Shaw, of Sydney College, deputy proctor, in the absence of Mr. Martin.

The syndicate appointed to visit the Observatory, have just made the following report:—

The two principal objects kept in view in the system of observations now carried on at the Observatory are the same as in former years—viz. to maintain an unbroken series of observations of the sun, moon, and planets, and to exhibit the results of these observations completely reduced and compared with tables, so as to be quite ready for any scientific application.

The subordinate observations are, those of moon-culminating stars to serve in conjunction with observations at other stations for determining geographical longitudes; observations of occultations of fixed stars and planets by the moon and eclipses of Jupiter's satellites for the same purpose; micrometer measurements of differences of North-polar distances with the equatorial, for the more correct determination of the parallaxes and apparent diameters of certain of the heavenly bodies; and observations with the transit and mural circle for assigning the exact positions of stars occurring incidentally in the other observations.

The following gentlemen have been appointed Barnaby Lecturers:

Mathematical.—Rev. John Mills, sen., Pembroke Coll.

Philosophical.—Rev. Edward Harold Browne, Emm. Coll.

Rhetoric.—Rev. H. Philpott, Cath. Hall.

Logic.—Henry Wilkinson Cookson, St. Peter's Coll.

Tyrrwhitt's Hebrew Scholarships.—W. Collinson, B. A. of St. John's College, has been elected a scholar of the first class; and Edmund Huff, B. A. of Queen's College, a scholar of the second class, upon the above foundation.

PRIZES.

Porson Prize.—The Porson prize (for the best translation of a passage from Shakspeare, into Greek verse) has been adjudged to Charles John Vaughan, of Trinity College; subject, King Lear, Act

III. Scene 2. The speech of King Lear, omitting the intervening passages, by which its continuity is broken: beginning,

"Blow, winds, and crack your cheeks! rage! blow!"

And ending—

— "I am a man

More sinned against than sinning."

Sir William Browne's medals have been adjudged as follows:

Greek Ode.—Charles James Vaughan, Trinity; subject,

"Ingenium cui sit, cui mens diviniior atque os

Magna sonaturum, des nominis hujus honorem."

Latin Ode.—Philip Freeman, Trinity; subject, "Newtonus."

Greek and Latin Epigrams.—Charles James Vaughan, Trinity; subjects,

{ " — Nil fuit unquam

{ Sic impar sibi."

"Proximus sum egomet mihi."

Chancellor's English Poem.—No prize adjudged.

Members' Prizes for Bachelors of Arts.

—1. John Saul Howson, Trinity College.
2. Henry Goulburn, Trinity College. Subject, "Quænam beneficia Academia, qualis nostra est constitutione ac forma, ad rempublicam afferat?"

Members' Prizes for Undergraduates.—

1. Charles John Vaughan, Trinity College.
2. Henry Annesley Woodham, Jesus College. Subject, "Utrumque tempus consulas, tum antiquius, ut cognoscas, quid optimum fuerit; tum recentius, ut notes, quid fuerit aptissimum."

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

Rev. J. Weller, Sen. Fell. of Emm. Coll.

BACHELORS IN DIVINITY.

Rev. C. Yate, Fell. of St. John's Coll.
Rev. H. Thompson, Fell. St. John's Coll.
Rev. J. Tinkler, Fell. Corpus Christi Coll.
Rev. R. J. Bunch, Fell. of Emm. Coll.
Rev. W. R. Colbeck, Fell. of Emm. Coll.

DOCTOR IN PHYSIC.

George Pardoe, Caius Coll.

MASTERS OF ARTS.

Joseph Shinglewood Crosier, Cath. Hall.
Rev. H. P. Jones, Corpus Christi Coll.
William Webster, Fell. of Queen's Coll.
W. D. Evans, Fell. of St. Peter's Coll.
Rev. F. Maynard, Caius Coll.

BACHELORS IN CIVIL LAW.

Rev. Charles Chichester, Downing Coll.
William M. R. Haggard, Trinity Hall.

BACHELOR IN PHYSIC.

William Augustus Guy, Pembroke Coll.

BACHELORS OF ARTS.

Frederick Bond, Trinity Coll.
Francis W. Rawes, Caius Coll.

CLARE HALL.

Benjamin Cherry, Esq. of Northaw, Hertfordshire, has generously contracted with the Master and Fellows of Clare Hall, for a scholarship of 40*l.* per annum, for the benefit of a native of the town of Hertford; or in case of there not being a candidate from thence sufficiently qualified, to be open to general competition. The first election to take place in the month of January next; the scholars to be elected from among the students of the college, who have not resided in the University more than three terms, and to hold the scholarship for three years.

ST. JOHN'S COLLEGE.

The following list contains the first class in each year at St. John's College, arranged according to merit, as determined by the late examination:—

SENIOR SOPHS.

Main	Currey
Blackall	Manley
Mould	Exley
Docker	Boutflower
Drake	

JUNIOR SOPHS.

Cowie	Bainbridge
Woolly	Codd
Colson }	Ackland
Frost }	Bolton
Bailey }	Morrice
Leeman }	Mills }
Reyner }	Stanton }

FRESHMEN.

Griffith	Williams, B. }
Wood, W. S.	Pitman }
Spencer	Clifford
Ellis, R.	France }
Coombe	Kirby }
Inchbald	Calder

Rothery
Slater
Chapman }
Atley }
Pagan }
Smith, S. L. }
Darby
Rhodes

Lloyd
Ward }
Lyon }
Fiske }
Thomson, J. }
Shaw }
Williamson }
Oak

ST. PETER'S COLLEGE.

The following gentlemen have been elected scholars:—

Elwes	Woollaston
Hodgson	Wright
Potter	Gisborne
Pyne	

SIDNEY SUSSEX COLLEGE.

Thomas Wallis Richards, late of Up-pingham school, has been elected, by the Master and Fellows of Sidney Sussex College, Mathematical Exhibitioner, on the foundation of Mr. Taylor.

TRINITY COLLEGE.

The following is a list of the names in the first class of each year as determined at the late examination at Trinity College:—

SENIOR SOPHS.

Carr	Heath
Chance	Hodgson
Denison	Playfair
Fergusson	Roberts
Frere	

JUNIOR SOPHS.

Eddis	Marett
Freeman, P.	Mathinson
Garrett	Morrison, C.
Gell	Norman
Guillebaud	Pownall
Joy	Sisney
Lawrence	Stewart, J.
Maitland	Thompson, D.

FRESHMEN.

Allan	Jebb
Blenkison	Joyce
Barclay	Marsh
Cockburn	Mate
Ellis, R.	Neale
Empson	Taylor, T.
Gooden	Watt
Hodson	Wickes
Hume	Wright
Hurst	

DURHAM.

At a convocation holden on Thursday, June 8, the royal charter granted to the University of Durham was formally received. This charter, which received the great seal on the 1st of June, fully recognises and confirms

the constitution of the University as established by the Dean and Chapter, in pursuance of the Act of Parliament of the year 1832; incorporates the University by the title of "The Warden, Masters, and Scholars of the

University of Durham;" and authorizes it to enjoy all the property, rights, and privileges which are assured by the said Act, or are incident to a University established by royal charter. After the charter had been read and received, and a grace passed for the adoption of a University seal, several graces were offered for conferring the degree of Bachelor of Arts on students who have completed the full number of terms, and passed the requisite examinations. The following gentlemen were then admitted to the degree of Bachelor of Arts:—John Cundill, Robert Forster Pratt, John Mayne St. Clare Raymond, James Watson Hick, James Skinner, Ralph Errington, George Hills, Wm. Thomas Watson, Thomas Garnett, John Gibson, Charles Sawkins Harrison, J. Bennett, Ralph Robinson, and Francis Thompson.

The annual examination for the degree of M. A. and B. A.; and the annual examination in Theology, have just terminated. By the regulations of the University, every candidate for the degree of M. A. must pass an examination, which is open to every B. A. who is in his third term of residence at least from the time of his examination to that degree; and all students in theology must also pass the examination appointed for candidates for the degree of M. A.

The following class papers have appeared, the names in each class being arranged alphabetically.

CLASS PAPERS. M. A.

EXAMINERS.

The Rev. H. Jenkyns, M. A. Professor of Greek.
The Rev. C. T. Whitley, M. A. Junior Proctor.
The Rev. G. H. S. Johnson, M. A. Tutor of Queen's College, Oxford.
The Rev. J. Carr, M. A. Fellow of Balliol College, Oxford.

<i>Classical & General Literature.</i>	<i>Mathematical and Physical Science.</i>
CLASS 1.	CLASS 1.
Garnett, Thomas.	—
CLASS 2.	CLASS 2.
Evans, Hugh.	Errington, Ralph.
Pratt, R. Forster.	Gibson, John.
CLASS 3.	CLASS 3.

CLASS 4.

Cundill, John.	Milburne, Wm.
Edmunds, John.	Morehead, G. J.
Harrison, C. S.	Nicholson, M. A.
Hick, James W.	Raymond, J. M.
Hills, George.	St. Clare.
Johnes, T. W.	Watson, Wm. T.

B. A.

<i>Classical & General Literature.</i>	<i>Mathematical and Physical Science.</i>
CLASS 1.	CLASS 1.
—	—
CLASS 2.	CLASS 2.
—	—
CLASS 3.	CLASS 3.
Griffith, Henry D.	Tower, Robert B.
Stoker, Henry.	CLASS 4.
CLASS 4.	Stoker, Henry.
Humble, Henry.	CLASS 5.
—	Heriot, George.
—	Sutton, Joseph H.
—	CLASS 6.
—	Blair, John.
—	Linskill, J. H. P. ;

The following is the result of the examination in Theology, Easter Term, 1837.

EXAMINERS.

The Rev. H. Jenkyns, M. A. Professor of Greek.
The Rev. Temple Chevallier, B. D. Professor of Mathematics.
The Rev. G. Stanley Faber, B. D. Master of Sherburn Hospital.
Bickersteth, E. B. A. Sidney Sussex Coll. Cambridge.
Edmunds, John.
Johnes, Thomas William.
Milburne, William.
Morehead, George Jeffrey.
Nicholson, Mark Anthony.

At a convocation holden on Wednesday, June 21, the above students in theology received licenses to present themselves to the bishop for ordination.

The Rev. T. W. Peile and the Rev. C. T. Whitley, M. A. were nominated by the Warden, and approved by convocation as proctors for the ensuing year; and the Rev. T. W. Peile, senior proctor—S. Thomas, B. C. L.—and E. Peacock, M. A. late Fellow of St. John's College, Cambridge, were nominated by the Warden, and appointed by convocation as examiners for the first and second examinations for the degree of B. A. 1837.

MARRIAGES.

At Warnham, Sussex, by the Rev. C. Buckner Bethune, M. A. of Trinity College, to Anne Isabella Mary, eldest daughter of the late James Eversfield, Esq. of Denne Park.

At St. James's, Dover, the Rev. John Puckle, B.A. of Brasenose College, to Anna Maria, eldest daughter of R. Shearman, Esq. of Grange House, Kilkeny.

Charles J. Penny, Esq. of Queen's College, to Louisa, third daughter of the Rev. Ildid Thomas, M. A. of Oriel College.

At St. George's, Hanover-square, Edward Vansittart Neale, Esq. M. A. of Oriel College, to Frances Sarah, eldest daughter of J. W. Farrer, Esq. of Ingleborough, Yorkshire.

At Paris, Frederick Thomas Pratt, Esq. D.C.L. of St. John's College, to Elizabeth, daughter of the late John Worthy, Esq. of Brighton.

At Huddersfield, by the Rev. the Vicar, the Rev. Charles Seager, B.A. Scholar of Worcester College, to Anna, youngest and only surviving daughter of the late Rev. Walter Smith, B.A. many years Curate of Almondbury, Yorkshire.

At Stamford-hill, by the Lord Bishop of London, William Robert Grove, Esq. M. A. of Brasenose College, Barrister-at-Law, to Emma Maria, daughter of J. D. Powles, Esq. of Stamford-hill.

At St. George's, Bloomsbury, by the Rev. T. V. Short, the Rev. Henry Cox Morrell, M. A. of Christ Church, and Incumbent of Stratton Audley, to Maria Magdalena, daughter of the late Rector Hermani, of Koenigstein. This marriage had been previously solemnized at Hundsangen, in the Duchy of Nassau.

At Kilnasalagh, by the Rev. Thomas McCulloch, the Hon. and Rev. Charles Amyand Harris, B. A. Fellow of All Souls' College, youngest son of the Earl of Malmesbury, to Katharine Lucia, youngest daughter of the late Sir Edw. O'Brien, Bart. of Dromoland, county of Clare.

At All Souls', Langham-place, the Rev. C. V. Shuckburgh, M. A. late of

Trinity College, to Eliza Lucy, youngest daughter of the late J. Luard, Esq. of Maldon, Essex.

At St. Nicholas's, Worcester, by the Rev. G. W. Kershaw, the Rev. Richard Randal Suckling, B. A. of Exeter College, to Elizabeth Maria, eldest daughter of John Owen, Esq. of Worcester.

At Beaminster, the Rev. James Woodward Scott, M. A. of Exeter College, son of Capt. Scott, R. N. of Chudleigh, to Frances, youngest daughter of the late Samuel Scott, Esq. of Beaminster.

At Henstridge, Somersetshire, the Rev. Thomas Tyrwhitt, M. A. of Christ Church, Prebendary of Salisbury, to Margaretta Anne, second daughter of the Rev. Nathaniel Bridges, Vicar of Henstridge.

BIRTHS.

At Littleham, North Devon, the lady of the Rev. G. Carwithen, of a daughter.

At Honiton, the lady of the Rev. Edm. Roberts, of a son.

The lady of the Rev. Robert Grant, B. C. L. of New College, and Vicar of Bradford Abbas, of a daughter.

The lady of the Rev. Henry Du Cane, of the Grove, Witham, Essex, of a son.

At Everleigh Rectory, Wilts, the lady of the Rev. G. F. Everett, of a daughter.

At the Vicarage, Sudborough, Northamptonshire, the lady of the Rev. W. Duthy, M. A. of Queen's College, of a daughter.

At Whittingham Vicarage, Northumberland, Mrs. Robert Goodenough, of a son.

The lady of the Rev. G. Bingham, of Melcombe Bingham, Dorsetshire, of a son.

At Weare Vicarage, Somerset, the lady of the Rev. William Irving, M. A. of Jesus College, and of the Hurst-head, Cumberland, of a son and heir.

At the Vicarage, Flintham, Notts, the lady of the Rev. C. J. Myers, M. A. of Trinity Coll. Cambridge, of a daughter.

The lady of the Rev. C. S. Bird, of Burghfield-hill, of a son.

At Enford Vicarage, Wilts, the lady of the Rev. J. H. Alt, of a son.

NOTICES TO CORRESPONDENTS.

A Correspondent observes, that among the premiums for Essays which have lately been offered, not one has referred to the subject of "Conscience;" and since so much is now heard of "conscientious motives," "rights of conscience," &c. &c., he earnestly hopes that some professed lover of the welfare of society will ere long propose his Mammon to the literary world. We would suggest that none but Dissenters be permitted to become candidates for the literary distinction.

We should have before said, that it will give us pleasure to hear again from "E. H. N."

"W. T." does not exactly suit our taste.

The request of "R. B. C." shall be complied with.